Al-Kashf wa Al-Bayān
'an Tafsīr Al-Qur'ān

Volume 19

Unveiling and Elucidation Of The Qur'ān Interpretation

Al-Kashf wa Al-Bayān 'an Tafsīr Al-Qur'ān

By

Abū Isḥāq Aḥmad b. Muḥammad b. Ibrāhīm Al-Tha'labī

(d. 427 AH)

Volume 19

In the name of Allāh, the Most Gracious, the Most Merciful

(Qur'an 24:1) ﴿This is a Ṣūrah which We have revealed and made (its rulings) obligatory,﴾

The majority reads it with the short vowel Ḍammah i.e., this is a Ṣūrah, because the Arabs do not start a sentence with an indefinite word. The previous opinion is attributed to Al-Khalīl.

Al-ʾAkhfash said: the word Ṣurah is the subject (Mubtadaʾ) and the word Anzalnāha is its predicate (Khabar).

Talḥah ibn Muṣarrif read the word Ṣūrah with the short vowel Fatḥah to suit the meaning of We have revealed a Ṣūrah, and the metonymy is an extra relation.

It has been also said: follow a Ṣūrah which we have revealed.

﴿and made (its rulings) obligatory﴾ i.e., and we made the rulings mentioned in it obligatory.

Al-Ḥasan, Mujāhid, Ibn Kathīr, and Abu ʿAāmr read it as {wafarraḍnāha} by doubling letter Raa which means we elaborated the rulings and made them clear.

It has been also said that it is derived from the meaning of obligation, and the doubling of letter Raa is to show multitude i.e., we viewed the rulings in a variety of obligations, and we made them obligatory upon you and who follow you until the time of resurrection.

Reading it without the doubling of Raa finds support in Allāh's saying: ﴿He who obliged upon you the Qurān﴾ (Qurān 28:85)

(Qur'an 24:2) ﴿As for female and male fornicators,﴾ i.e., in case they were free, adult, and virgin, not married.

﴿give each of them﴾ i.e., hit each of them. ﴿one hundred lashes, and do not let pity for them make you lenient﴾ i.e., compassion and tenderness.

Al-ʾAkhfash said: compassion in sorrow.

There are three styles of reading regarding the word Raʾfah:

The first style of reading is (Raʾfah) with a Sukoon on letter Hamzah, but sometimes Hamzah is read with easiness which is the reading of the majority.

The second style of reading is (Raʾafah) with a Fatḥah on letter Hamzah. The third style of reading is (Raʾāfah) with a prolonged Hamzah such as the word Kaʾābah (depression). The latter two styles of reading are attributed to the people of Macca such as in the word Annashʾah and Annashʾāh (early development). It has been said: reading without prolongation refers to the noun but reading with prolongation refers to the bare root such as Ḍaʾūla, Ḍaʾālah (something is diminished, diminishing), and Qabuḥa, Qabāḥah (something is disfigured, disfiguration), but they did not differ on Ṣūrah Al-Ḥadid that it is with Sukūn, because the Arabs do not combine more than three consecutive vowels of Fatḥah.

Therefore, the scholars have differed on the meaning of the verse as follows:

Some scholars said: and do not let pity for them make you lenient so you suppress the punishments and do not put them into force.

Al-Muʿtamir narrated from ʿImrān that he said: I said to Abī Mujlaz concerning this verse: By Allāh, we feel sympathetic for them as the man is lashed or his hands are cut off. He replied: this verse means that the governor is not allowed to set them free if they asked him to do so out of pity for them, but he shall put the punishment into force on them. The previous opinion is attributed to Mujāhid, ʿIkrimah, ʿAtāʾ ibn Abī Rabāḥ, Saʿīd ibn Jubayr, Annukhaʿiy, Ash-shaʿbi, Ibn Zayyd, and Sulayymān ibn Yasār.

It is deduced from the verse that Allāh the Almighty legislated the punishment of lashing to refer to hitting the skin such as the punishment of

hitting the head which is known as Arraʾas (hitting the head). Therefore, He mentioned the act of hitting by using the word lashing so that it does not cause injury, and anguish and to not reach the flesh. Ibn Abī Mulaykah narrated from ʿUbaydillāh ibn ʿAbdullāh ibn ʿUmar that ʿAbdullāh ibn ʿUmar (may Allāh be pleased with both) lashed one of his bondmaids, and he said to the whipper: whip her back, her legs and her bottom part, but ease the lashes. I (the narrator) said: what about the saying of Allāh the Almighty: ﴿and do not let pity for them make you lenient﴾? He replied: shall I kill her!? Allāh has commanded me to hit and discipline her, but He did not command me to kill her.(1) However, Saʿīd ibn Al-Musayyib and Al-Ḥasan said: it means do not let pity for them make you lenient so you would soften the hitting but agonize them by hitting.

Azzuhry said: the punishment of fornication and slander should be tough, but the punishment of drinking alcohol should be eased.

Qatādah said: the punishment of drinking alcohol and slander should be eased, but the punishment of fornication should be tough.

Ḥammād said: the slanderer and the consumer of alcohol should be punished while they are dressed, but the fornicator should be punished with his clothes are taken off, then he recited the verse at hand.

﴿in (enforcing) the law of Allāh,﴾ i.e., in enforcing the judgement of Allāh, it is similar to Allāh's saying: ﴿he could not have taken his brother in the law of the king﴾.

﴿if you truly believe in Allāh and the Last Day. And let a number of people witness their punishment﴾ i.e., and let people attend their punishment

(1) **The assessment of the reliability of the chain of transmitters:**
- the narrators of this Ḥadīth are reliable.

The authentication of Ḥadīth:
- this Ḥadīth is mentioned by ʿAbd ar-Razzāq in (his Muṣannaf) 7/1376 (3537), Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 18/66-67, Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 8/2518, and Al-Bayhaqiy in (As-Sunan Al-Kubrā) 8/245, and it was mentioned by As-Siyūṭiy in (Ad-Durr Al-Manthūr) 5/37 with a strengthened attribution to ʿAbd ibn Ḥumayd and Ibn al-Mundhir.

when it is put into force. The scholars differed around the number of the eyewitnesses:

Annukhaʿī and Mujahid said: the least number is one man or more, and they cited the saying of Allāh the Almighty: ﴿and if two factions of the believers should fight…﴾ (49:9)

ʿIkrimah and ʿAtaaʾ said: two men or more.

(Azzuhrī said: three men or more).

Abī Zayd: four men of the ones whose testimony for fornication is accepted.

Qatādah said: a group of Muslims extending from three to nine.

Ḥafṣ ibn Ghayyāth narrated from ʾAshʿath from his father, said: "I headed to Abī Barzah Al-ʾAslamī (May Allah be pleased with him) for asking him something, while he was keeping one of his bondmaids at the door of the house. This bondmaid had committed fornication and gave birth because of fornication, then he threw a cloth on her and commanded his son to lash her fifty lashes without causing anguish, and he called for a group of people, then recited: ﴿and let a number of people witness their punishment﴾.

[1911] Abū ʿAbdullāh ibn Fanjawayh Al-Dinūry told us when I read before him that he said: Abū ʿAly ibn Ḥabash Al-Muqriʾ reported to us that he said: Muḥammad ibn Aḥmad ibn ʿUthmān reported to us that he said: Ibrahīm ibn Naṣr reported to us that he said: Musaddad reported to us that he said: Ismaīl reported to us that he said: Yūnus ibn ʿubayd reported to us from Jurayr ibn Yazīd Al-Bajli from Abī Zurʿah ibn ʿamr ibn Jurayr from Abī Hurayrah (may Allāh be pleased with him) that he said: putting a punishment into force in a piece of land is better for its people than rain continuing for forty nights.[1]

(1) **[1911] The assessment of the reliability of the chain of transmitters:**
- Its chain of narrators is weak because it contains Jurayj ibn Yazīd whose memorization is weak, and
- Muḥammad ibn ʾAḥmad ibn ʿUthmān whom I could not find.

The authentication of Ḥadīth:
- It is mentioned by An-Nasāʾiy in (Al-Mujtabā) 8/75-76 in the book of cutting off [the hands of] the

[1912] Abū Saʿīd Muḥmmad ibn ʿAbdullāh ibn Ḥamdūn informed that he

- thief, chapter of encouraging the establishment of legal punishments, and in (As-Sunan Al-
- Kubrā) in the book of cutting off [the hands of] the thief (7392), and he said: "this is the correct view
- which is narrated from ʿAmr ibn Zurārah. Meanwhile, Al-Bukhāriy mentioned it in (At-Tārīkh Al-Kabīr) 2/212 from the narration of Yaḥyā ibn Bishr. However, both narrations are attributed to Ibn ʿAliyyah as a Mawqūf Ḥadīth.
- Aṭ-Ṭabarāniy mentioned it in (Al-Muʿjam Aṣ-Ṣaghīr) 2/166 (966), and Ibn Ḥibbān mentioned it in (his Ṣaḥīḥ [Authentic Ḥadīths]) and (Al-ʾIḥsān) 10/243 (4397), both narrations come from Muḥammad ibn Qudāmah from Ibn ʿAliyyah with the same chain as a Marfūʿ Ḥadīth. For the narration of Ibn Ḥibbān, the Shaykh of Yūnus ibn ʿUbayd replaced ʿAmr ibn Saʿīd with Jurayj ibn Yazīd.
- However, there are two breaches in this narration:

1. Muḥammad ibn Qudāmah differed from the reliable narrators namely, ʿAmr ibn Zurarah, Yaḥyā ibn Bishr and Musaddad, as he narrated it as a Marfūʿ Ḥadīth, but they narrated it as a Mawqūf Ḥadīth which is the most preferred narration because its narrators are more reliable.
2. Shaykh Yūnus ibn ʿUbayd replaced ʿAmr ibn Saʿīd with Jurayj ibn Yazīd although ʿAmr is reliable and Jurayj is weak. Refer to (Taqrīb at-Tahdhīb) by Ibn Ḥajar (5070). With that being said, this breach is from the side of Ibn Ḥibbān not from the side of his Shaykh Ibn Qutaybah nor from the side of Muḥammad ibn Qudāmah because Aṭ-Ṭabarāniy, as mentioned earlier, narrated it from the chain of Muḥammad ibn Qudāmah in accordance with the narration of the others.

- Ibn al-Mubārak mentioned this Ḥadīth in (his Musnad) (94), (157) from ʿIsā ibn Yazīd that he said: Jurayj ibn Yazīd related to me with the same wording as a Marfūʿ Ḥadīth with an addition of "thirty mornings", and it has been mentioned from the same chain by An-Nasāʾiy in the book of cutting off [the hand of] the thief, chapter of encouraging the establishment of legal punishments 8/75, Ibn Mājah in the book of legal punishments, chapter of establishing the legal punishments (2538), Al-Bukhāriy in (At-Tārīkh Al-Kabīr) 2/212, ʾAḥmad in (his Musnad) 2/402 (6111), Ibn al-Jārūd in (Al-Muntaqā) in the book of legal punishments (801), Abū Yaʿlā in (his Musnad) 10/496 (8738), and Ibn Ḥibbān in (his Ṣaḥiḥ [authentic Ḥadīths]) and (Al-ʾIḥsān) 10/244 (4398).
- It is also mentioned by An-Nasāʾiy, ʾAḥmad, and Ibn al-Jārūd with the wording of "thirty" instead of "forty". However, ʾAḥmad mentioned the two narrations with reluctance in (his Musnad) 2/362 (8738), a narration from the chain of Zakariyyā ibn ʿAdiy that Ibn Al-Mubārak related to us that he said thirty or forty. Obviously, this reluctance comes from the side of Ibn al-Mubārak and the narration of forty is the correct one without reluctance because it has been narrated by him and others.
- However, the chain of narrators of this Ḥadīth is weak because it relies on Jurayj ibn Yazīd who is weak as previously mentioned. For the narration of Ibn Ḥibbān (3497) in which he replaced ʿAmr ibn Saʿīd who is reliable with Jurayj ibn Yazīd, it

said: Abū Naʿim ʿAbdul Malik ibn Muḥammad ibn ʿUday related to us that he said: Abul ʿAbbas Al-Walīd ibn Muzayd Al-Bayrūty related to us that he said: Muḥammad ibn Shuʿayb informed us that he said: Muʿawiyah ibn Yaḥyā informed us us from Sulayymān ibn Muhrān Al-ʾAʿmash from Shaqiq ibn Salamah from Ḥudhayfah (may Allah be pleased with him) from Allāh's Messenger (P.B.U.H) that he said: "O people, go fear fornication as it has six characteristics, three of them come true in the worldly life and the other three come true in the Hereafter. Those that come true in the worldly life: it wipes out beauty, inherits poverty and makes the age short. Those that come true in the Hereafter: it provokes discontent, unpleasant reckoning, and eternity in the hellfire."(1)

---

is not accepted as a Mutābiʿ (follow-up) narration because it is Muʿallal (defective) as previously mentioned.

- However, this Ḥadīth has a Shahīd (witness) from the Ḥadīth of Ibn ʿAbbās (may Allāh be pleased with them) which is recorded in (Al-Muʿjam al-Kabīr) by Aṭ-Ṭabarāniy 11/267 (11932) as a Marfūʿ Ḥadīth, and it says: "establishing a legal punishment on the earth rightfully is better for the earth than a rain for forty years." Al-Mundhiriy in (At-Targhīb wa at-Tarhīb) 3/179 said: Aṭ-Ṭabarāniy narrated this Ḥadith with a Ḥasan chain. However, its wording is Gharīb (unusual).
- Al-Haythamiy 5/197 said: it is narrated by Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) and (Al-Muʿjam al-ʾAwsaṭ) which contains Saʿd Abū Ghīlān Ash-Shaybāniy whom I have not known, but the other narrators are reliable.
- It has also another Shāhid which is the Ḥadīth of Ibn ʿUmar (may Allāh be pleased with him) that the Messenger of Allāh (P.B.U.H) said: "Establishing a legal punishment is better than a rain for forty nights in the Muslim lands." Narrated by Ibn Mājah in the book of legal punishment, chapter of establishing the legal punishments (2537), but its chain of narrators is Sāqiṭ (fallen) because it contains Saʿīd ibn Sinān as Ibn Ḥajar said in (Taqrīb at-Tahdhīb) (2346) that he is Matrūk (abandoned).
- Therefore, this Ḥadīth is Ḥasan (good) as it is a Mawqūf narration with the level of a Marfuʿ narration.
- Al-ʾAlbāniy refined it as Ḥasan in (Ṣaḥīh Sunan an-Nasāʾiy) (4554, 4555), and you may refer to (Silsilat al-ʾAḥadīth aṣ-Ṣaḥīhah [The Series of Sound Ḥadīths]) (231).

(1) [1912] The assessment of the reliability of the chain of transmitters:

- Its chain of narrators is weak because it contains Muʿāwiyah ibn Yaḥyā aṣ-Ṣadafiy, and the Shaykh of
- the compiler who was not exposed to Jarḥ or Taʿdīl (criticism or praise), but Al-ʾAʿmash is a
- Mudallis narrator (concealing defects or weaknesses in the chain of transmission)

[1913] Abū Taher Muḥmmad ibn Al-Faḍl ibn Muḥmmad ibn Isḥāq ibn

and used the style of ʿAnʿanah (using the word (from) in his narrations).

The authentication of Ḥadīth:

- It is mentioned by Al-Wāḥidiy in (Al-Wasīṭ), this is what Al-ʾAlbāniy stated, but I have not found it in
- its printed sources. It is narrated from the way of Muʿāwiyah ibn Yaḥyā with the same chain and wording.
- It is also mentioned by Al-Quzwīniy in (At-Tadwīn fi ʾAkhbār Quzwīn) 2/44 from the narration of ʿAbd al-Malik ibn ʿAdiy with the same chain, Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 4/1183, Ibn ʿAdiy in (Al-Kāmil) 6/317, Abū Nuʿaym in (Ḥulyat al-ʾAwaliyāʾ) 4/111, Al-Bayhaqiy in (Shuʿab al-ʾīmān) 4/379 (5475), and he considered it weak, Ibn al-Jawziy in (Al-Mawḍūʿāt) 3/321, Al-Kharāʾiṭiy in (Masāwiʾ al ʾAkhlāq), Ibn al-Qayyim in (Rawḍatul Muḥibbīn) (363), Ibn Mardawayh, Ibn Kathīr in (Tafsīr al Qurʾān al-ʿAẓīm) 5/309, Abū al-Qāsim al-ʾAṣbahāniy in (At-Targhīb wa at-Tarhīb) from the narration of Ibn Mardawayh, and Az-Zaylaʿiy in (Takhrīj ʾAḥādīth wa ʾAāthār al-Kashshāf) 2/417. All of them narrated it from the way of Al-ʾAʿmash with the same chain. Some narrations say: "and makes the provision short" instead of "the age."--
- As-Siyūṭiy mentioned it in "Ad-durr al-Manthūr" 2/536 with a strengthened attribution to Ibn
- Mardawayh.
- Ibn ʿAdiy said: this narration from Al-ʾAʿmash is not reserved and it is Munkar (disclaimed).
- After he mentioned it from the narration Ibn Abī Ḥātim and Ibn Mardawayh, Ibn Kathīr said:
- anyway, this is a weak Ḥadīth.
- Abū Nuʿym said: the narration of Al-ʾAʿmash is Gharīb which was narrated only by Muslimah whose narration is weak.
- Therefore, this Ḥadīth is weak, and Ibn Ḥibbān said in (Al-Majrūḥīn) 1/98: "it has no authentic
- transmission back to the Messenger of Allāh (P.B.U.H), and after Ibn al-Jawziy mentioned the Ḥadīth
- from Ḥudhayfah and its Shawāhid (witnesses) concerning dispraising fornication, he said that all
- these ʾAḥādith are not authentic to be narrated from the Messenger of Allāh (P.B.U.H).
- Moreover, this Ḥadīth has been also narrated from ʾAnas as a Marfūʿ Ḥadīth with the same meaning
- which is mentioned by Al-Khaṭīb in (Tarīkh Baghdād) 12/493, Ibn al-Jawziy in (Al-Mawḍūʿāt)
- 3/323, and Al-Wāḥidiy in (Al-Wasīṭ) 3/106.
- It has been also narrated from Ibn ʿAbbās as a Marfūʿ Ḥadīth with the same meaning which is

Khuzaymah informed us, all over the months of the 383 Hijra year, that he said: ʿAbdullāh ibn Muḥammad ibn Muslim related to us us that he said: ʿAṭiyyah ibn Baqiyyah related to us that he said: my father related to us that he said: ʿAbbād ibn Kathīr related to me from ʿImran ibn Al-Qasīr fromʾAnas (may Allah be pleased with him) that he said: Allāh's Messenger said: "The deeds of my people (ʾUmmah) are viewed to me twice every Friday, and Allāh's anger gets stronger for the fornicators."(1)

[1914] Abū ʿAbdullāh ibn Fanjawayh informed us that he said: Abū ʿAly ibn Ḥabash Al-Muqriʾ related to us that he said: Muḥmmad ibn Aḥmad ibn Harūn related to us in Samarra (Surra Man Raʾā) that he said: Abū Bakr ibn Abū Yaʿqūb Al-Dinūry related to us that he said: Ibrahīm ibn Yazīd Al-Ḥalawānī related to us in Edessa that he said: Al-Mughīrah ibn Suqlab related to us that he said: Annaḍr ibn ʿArabī related to us from Wahb ibn Munabbih that he said: it is written in the Torah: the fornicator does not face death until

- mentioned by Aṭ-Ṭabarāniy in (Al-Muʿjam al-ʾAwsaṭ) 2/144 and Ibn al-Jawziy in (Al-Mawḍūʿāt)
- 3/323-324, but they are both Mawḍūʿ (fabricated) narrations.
- See: (Al-Laʾāliʾ Al-Maṣnūʿah) by As-Siyūṭiy 2/103, (Kashf Al-Khafāʾ) by Al-ʿAjlūniy 1/273 (858),
- (Tanzīh ash-Sharīʿah al-Marfūʿah) by Ibn ʿIrāq 2/227, and (Silsilat al-ʾAḥādīth aḍ-Ḍaʿīfah) 1/270 (141, 142, 143).

(1) **[1913] The assessment of the reliability of the chain of narrator:**

- Its chain of narrators is very weak because it contains ʿAbbād ibn Kathīr al-Thaqafiy who is Matrūk.

The authentication of Ḥadīth:

- Abū Nuʿaym mentioned it in (Ḥulyat al-ʾAwliyāʾ) 6/179 from the narration of Baqiyyat with the
- same chain and meaning.
- Abū ash-Shaykh Ibn Hayyān mentioned it in (Al-ʿAwāliy), and Ad-Daylamiy narrated it too. It is also
- mentioned by Al-ʾAlbāniy in (Silsilat al-ʾAḥādīth aḍ-Ḍaʿīfah) (2776) from the narration of ʿAbbād
- ibn Kathīr with the following wording: "Allah's anger gets stronger against the fornicators." Al-
- ʾAlbāniy (may Allah show mercy to him) said: its chain is weak or very weak.

he becomes poor, and the one who practices procuring does not face death until he becomes blind.(1)

[Qur'an 24: 3] Allah says: ﴿A male fornicator gets married to a female fornicator or idolatress. And a female fornicator gets married to a fornicator or idolater. This is ⌜all⌝ forbidden for the believers.﴾

Scholars differed in opinion regarding the meaning of this verse and the rulings derived from it. Some scholars said: When the Muhajirun (the early Muslims who migrated to Madinah) came to Madīnah, there were many poor persons among them who had no money, clan, or family. At that time there were prostitutes in Madīnah willing to engage in sex acts for money. That was an easy and popular act then. Some poor Muslims of the Muhajirun desired to marry some of those prostitutes until Allah helps them become of no need for those prostitutes. They sought the approval of Allah's Messenger (PBUH) for that. Therefore, Allah revealed this verse, where He forbad male Muslims, in order to protect their chastity, to marry prostitutes.

Allah (Glorified and Exalted Be He) declared in this verse that female fornicators get married to male fornicators and idolaters, as they themselves have been also fornicators and idolaters. The verse is expressed in Arabic in a declarative form but the meaning carried therein is, rather, imperative; so its meaning goes: "It behooves Muslims to do so and so." This is similar to the form of Allah's saying: ﴿Whoever enters it [i.e., Allah's House] is safe﴾ Likewise, Allah's saying, ﴿Indeed, ⌜genuine⌝ prayer deters ⌜one⌝ from indecency and wickedness﴾ is expressed in Arabic in a declarative manner while its meaning goes that the true prayer should deter one from so and so.

---

(1) **[1914] The assessment of the reliability of the chain of transmitters:**
- Its chain of narrators is very weak because it contains Muḥammad ibn Abī Yaʿqūb and Al-Mughīrah
- ibn Siqlāb, and I have not found any mention about Al-Ḥalawāniy.

The authentication of Ḥadīth:
- I have not found it in Ḥadīth sources, but Ibn Mākūlā mentioned its chain from the narration of Ṭāwūs in (Al-ʾIkmāl) 6/218 as he said: "… I read in the books of Banī Isrāʾīl that the one who practices procuring does not face death until he becomes blind or shut-in."

This was the opinion of Mujāhid , ʿAṭaʾ ibn Abu Rabāḥ, Qatādah, Az-Zuhriyy ibn Abu Bazarh, Al Shuʿbiyy, Abu Ḥamzata Ath-Thumāliyy, and one of the narrations reported by Al ʿAwfiyy from Ibn ʿAbbās (may Allah be pleased with him and his father and have mercy upon them).

ʿIkrimah said: This verse was revealed about many prostitutes who were known in Makkah and Madīnah; among them there were nine women having banners like those used by veterinarians as an ad for what they do; those were: Umm Mahzūl, the slave- girl of As-Sāʾib ibn Abu As-Sāʾib Al-Makhzumiyy; Umm Ghulayṭ, the slave- girl of Ṣafwān ibn Ummayyah; Ḥannah Al-Qibṭiyyah, the slave- girl of Al ʿAṣ ibn Wʾail; Muznah, the slave- girl of Mālik ibn ʿUmaylah ibn As-Sabbaq; Jallāllah, the slave- girl of Suhayl ibn ʿAmr, Umm Suwayd, the slave- girl of ʿAmr ibn ʿUthmān Al Makhzumiyy; Sharifah, the slave- girl of Zamʿah ibn Al-Aswad; Farasah, the slave- girl of Hishām ibn Rabīʿa ibn Khubayb ibn Ḥudhayfah; and Fartanah, the slave- girl of Hilāl ibn Anas ibn Jābir ibn Taym. Those women's houses were called whorehouses, which were visited only by male fornicators, whether those fornicators belonged to the people of the Scriptures or polytheists. The men who sought marriage to female fornicators at Jahiliyyah [the era before Islam] were doing so to provide for their sustenance. Some poor Muslims wanted to marry some of those women for the same purpose; one of them sought the permission of Allah's Prophet (PBUH) to allow him marry Umm Mahzul who promised to afford for his livelihood. So Allah (Exalted and Glorified Be He) revealed this verse forbidding the believers doing so.

ʿAmr ibn Shuʿayb said: This verse was revealed about Marthad Al Ghanawayy and ʿAnāq. Marthad was physically a strong person; he was nicknamed 'Duldul'. He used to go to Makkah to carry the weak Muslims and bring them to Allah's Messenger (PBUH). ʿAnāq was his girlfriend at Jahiliyyah. Once, when he was at Makkah, ʿAnāq seduced him; Marthad (may Allah be pleased with him) said: 'Allah the Almighty forbade fornication.' She commended: 'So, marry me.' He said: 'I will ask Allah's Messenger (PBUH) about this.' When he did so, Allah the Almighty revealed this verse. This story was tackled in Surat Al Baqarah.

Other scholars said that the Arabic word 'Nikāḥ' [whose derivatives are mentioned in the Arabic text of this verse and translated as '… married to'] refers here to 'sexual intercourse'.

Accordingly, the meaning of the verse goes: Male fornicators only have sexual intercourse with female fornicators or idolatresses, and female fornicators only have sexual intercourse with male fornicators or idolaters.

That was the viewpoint of Saʿīd ibn Jubayr, Ad-Daḥāk ibn Muzāḥim, Abder-Raḥmān ibn Zayd, and a narration by Al Wālibiyy on the authority of Ibn ʿAbbās (may Allah be pleased with him and his father).

[1915] Al-Ḥusayn ibn Muḥammad ibn ʿAbdullah said: Aḥmad ibn Muḥammad ibn Is-ḥaq As-Suniyy narrated to us saying: Muḥammad ibn ʿImrān informed me saying: Saʿīd ibn Abder- Raḥmān and Muḥammad ibn ʿAbdullah Al-Muqriʾ narrated to us saying: ʿAbdullah ibn Al Walīd Al ʿAdaniyy narrated to us on the authority of Sufyān, on the authority of Habīb ibn Abu ʿAmrah, on the authority of Saʿīd ibn Jubayr, on the authority of Ibn ʿAbbās (may Allah be pleased with him and his father) that he said: "The act of 'Nikāḥ' described in the verse at hand is not marriage in reality; it is, rather, sexual intercourse. The female fornicators are engaged in sexual intercourse with male fornicators or idolaters, but Allah the Almighty alluded to this by the derivatives of 'Nikāḥ'.(1)

---

(1) **[1951] The assessment of the reliability of the chain of transmitters:**

- Its chain is Ḥasan, and it contains ʿAbdullāh ibn al-Walīd who is Ṣadūq (relatively reliable), but
- sometimes he might have been wrong in his narrations. For Muḥammad ibn ʿImrān, I have not found
- any mention about him.

The authentication of Ḥadīth:

- It is mentioned by Ath-Thawriy in (his Tafsīr) (221), Ibn Abī Shaybat in (his Muṣannaf) 4/272,
- ʿAbd ar-Razzāq in (Tafsīr al-Qurʾān) 2/51, Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 8/2521, and Al-
- Ḥākim in (his Mustadrak) 2/211 (2786), and he said that its chain is Ṣaḥīḥ, but the Shaykhayn have not mentione it, and Adh-Dhahabiy agreed with him. It is also mentioned by Al-Bayhaqiy in (As-Sunan al-Kubrā) 7/154, Abū ʿUbayd in (An-Nāsikh wa al-Mansūkh) (p. 111) (192), and Aḍ-Ḍiyāʾ in (Al-ʾAḥādīth al-Mukhtārah) 10/150

[1916] Ibn Fanjaweih Ad-Daynuriyy informed us saying: Abu ʿAli ibn Ḥabash Al Muqriʾ narrated to us saying: Al-Ḥasan ibn ʿAliyy ibn Zakariyya narrated to me saying: Al-Ḥasan ibn ʿAliyy ibn Rashid narrated to us saying: Yazīd ibn Harun narrated to us saying: The meaning of this verse, in my opinion, is that if a male fornicator had sexual intercourse with a female fornicator while believing that fornication is lawful in Islam, he would turn then to be a disbeliever. However, if he did so, bearing in mind that fornication is unlawful in Islam, he would be then merely committing the sin of fornication.(1)

Some other scholars said: Getting married to fornicators had been forbidden by Allah the Almighty until this ruling was abrogated by the verse that was revealed later: ﴿Marry off the ⌜free⌝ singles among you﴾, where Allah has made it lawful to get marry to any Muslim person. This was the opinion of Saʿīd ibn l-Musayiyyb.

[1917] Abu ʿAbdullah ibn Fanjaweih informed me saying: Ibn Shanabah narrated to us saying: Al Faryābiyy narrated to us saying: Qutaybah narrated to us saying: Al-Layth narrated to us on the authority of Yaḥyah ibn Saʿīd, on the authority of Saʿīd ibn Al Musayiyyb that he said: "It is believed that the verse: ﴿A male fornicator gets married to a female fornicator or idolatress…﴾ was abrogated by the verse that was revealed later: ﴿Marry off the ⌜free⌝ singles among you…﴾ which implicates that the female fornicators are included in

(148). All of them narrated it from the narration of Saʿīd ibn Jubayr.
- As-Siyūṭiy mentioned it in (Ad-Durr al-Manthūr) 5/38 with a strengthened attribution to Al-Firyābiy,
- Saʿīd ibn Manṣūr, ʿAbd ibn Ḥumayd, Ibn al-Mundhir, and Abī Dawūd in (his Nāsikh).
- Furthermore, its chain is Ṣaḥīḥ up to Ibn ʿAbbās. It was also mentioned from Ibn ʿAbbās from the way of ʿAliy ibn Abī Ṭalḥah and ʿIkrimah whose authentication was previously mentioned.

(1) **[1916] The assessment of the reliability of the chain of transmitters:**
- Its chain of narrators contains Al-Ḥasan ibn ʿAliy ibn Ṣāliḥ who is Waḍḍāʿ [a fabricator].

The authentication of Ḥadīth:
- Al-Baghawiy mentioned in (Maʿālim at-Tanzīl) 6/9.

the ⌜free⌝ singles. "(1)

Al-Ḥasan said: The meaning of this verse is that the fornicators punished by lashes get married to one another.

[Qur'an 24: 4] Allah's saying: ﴿And those who accuse the chaste women …﴾ refers to those who slander the free chaste women by accusing them of committing adultery, ﴿…and they do not bring forth four witnesses …﴾ known to be virtuous to testify that they saw the accused women while committing adultery. Upon this, ﴿…then you shall lash them eighty lashes and do not ever accept their testimony; those indeed are the evildoers.﴾ Then Allah (Exalted be He) made an exception saying:

[Qur'an 24: 5] ﴿… except for those who repent later and reform, for God is most forgiving and Merciful-to-all.﴾

The scholars had different opinions on this exception. Some said: it is an exception from Allah's saying: ﴿…and do not ever accept their testimony…﴾

---

(1) **[1917] The assessment of the reliability of the chain of transmitters:**
- Its narrators are reliable excluding Ibn Shanbah who was not exposed to Jarḥ or Taʿdīl.

The authentication of Ḥadīth:
- It is mentioned by Ath-Thawriy in (his Tafsīr) (221), Ash-Shāfiʿiy in (his Musnad) 2/15,
- ʿAbd ar-Razzāq in (Tafsīr Al-Qurʾān) 2/51, Abū ʿUbayd in (An-Nāsikh wa al-Mansūkh) (p. 100) (171),
- Ibn Abī Shaybah in (his Muṣannaf) 4/271, Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 18/74-75, Ibn Abī Ḥātim
- in (Tafsīr al-Qurʾān al-ʿAẓīm) 8/2425, An-Naḥḥās in (An-Nāsikh wa al-Mansūkh) 2/538 (702), Al-
- Jaṣṣāṣ in (ʾAḥkām al-Qurʾān) 3/265, Al-Bayhaqiy in (As-Sunan al-Kubrā) 7/154, Ibn al-Jawziy in
- (An-Nāsikh wa al-Mansūkh) 2/405, and Al-Bustiy in (his Tafsīr) (420).
- All of them narrated it from the way of Yaḥyā ibn Saʿīd with almost the same wordings. As-
- Siyūṭiy mentioned it in (Ad-Durr al-Manthūr) 5/41 with a strengthened attribution to ʿAbd ibn
- Manṣūr, ʿAbd ibn Ḥumayd, Abī Dawūd in)his Nāsikh(, and Ibn al-Mundhir. Its chain is Ṣaḥiḥ
- up to Ibn al-Musayyib.

They said that if the slanderers repented to Allah, their testimonies would be accepted after this and they would be no longer stigmatized as evildoers; and the trusteeship [from which they were deprived before repentance] would be granted to them again, whether they had been punished by lashes for their slanders, according to the meaning of the verse, or not. This viewpoint was held by Ash-Shʿbiyy, Masrūq, Sulaymān ibn Yassār, Saʿīd ibn Jubayr, ʿAṭāʾ, Tawūs, Mujāhid , Saʿīd ibn Al-Mussiyyb, ʿAbdullah ibn ʿUtbah, Ad-Daḥāk, Ash-Shafiʿiyy and his fellows. This opinion was also adopted by the scholars of Hijaz.

The scholars also had different views on the way of declaring repentance here. Some said: The slanderer ought to go back on his testimony and declare that he lied about it.

Others said: Repentance here is to feel remorse for what they did, ask Allah's forgiveness for it, and promise not to return to the same in future. Then, the slanderer might be slashed for his/her sin; or if the victim of slander forgave them for it, they would be exempted from the punishment.

This is because the right to retaliation is entitled to the victim of slander as it is the case with retribution for criminal acts and offenses. The punishment here may be pardoned in the following cases: if the victim of slander pardoned the slanderer by not claiming the right to retaliation primarily; if the slenderer died before retaliation is sought against him/her; or if the slenderer was not brought to court for his slander at all.

Likewise, if the slanderer underwent punishment, but, later, he repented and did well, he would redeem his eligibility to giving testimony and trusteeship.

In this context Ibn Is-ḥaq narrated on the authority of Az-Zuhriyy, on the authority of Saʿīd ibn Al-Mussiyyb that ʿUmar ibn Al-Khaṭṭab (may Allah be pleased with him), slashed the people who slandered Al-Mughīrah ibn Shuʿbah. Those people were Abu Bakrah, Shibl ibn Maʿbad, and Nāfiʿ ibn Al- Ḥārith ibn Kildah. Then, ʿUmar said to them: "Who among you will admit he has been a liar regarding this slander, I will accept his testimony in the future; and who will

refrain from this, I will not accept his testimony. Upon this, both Shibl and Nafiʿ confessed to the guilt and declared their repentance, while Abu Bakrah refused to do so, and hence, his testimony was not accepted after this.(1)

(1) **The assessment of the reliability of the chain of transmitters:**
- it contains Ibn ʾIsḥāq who is Ṣadūq but sometimes conceals defects.

The authentication of Ḥadīth:
- Aṭ-Ṭabariy mentioned it in (Jāmiʿ al-Bayān) 18/76 from the way of Muḥammad ibn ʾIsḥāq with
- the same chain of narrators.
- ʿAbd ar-Razzāq mentioned it in (Tafsīr al-Qurʾān) 2/52 and (Al-Muṣannaf) 8/362. Aṭ-Ṭaḥāwiy also
- mentioned it in (Sharḥ Maʿāniy al-ʾAāthār) 4/153 from the way of ʾIbrāhīm ibn Maysarah from
- Ibn al-Musayyib that ʿUmar (may Allāh be pleased with him) said to those who appeared against Al-
- Mughīrah: observe repentance before you utter your testimony. The narrator said: two among them
- observed repentance excluding Abū Bakrah. The narrator added: ʿUmar used to not accept his
- testimony.
- Ash-Shāfiʿiy also mentioned it in (his Musnad) (152) as well as Al-Bayhaqiy in (As-Sunan al-Kubrā)
- 10/152 from the way of Az-Zuhriy from Saʿīd ibn al-Musayyib that ʿUmar directed the three witnesses to repentance when he slashed them. Two among them repented, whose testimony was accepted, but Abū Bakrah refused repenting, whose testimony was declined.
- Al-Wāḥidiy mentioned it with the same meaning in (Al-Wasīṭ) 3/305.
- Considering all the narrations of the Ḥadīth, it is held Ṣaḥīḥ.
- The origin of the story that accounts for ʿUmar slashing those who appeared against Al-Mughīrah is
- held true as it is mentioned by ʿAbd ar-Razzāq in (Al-Muṣannaf) 8/362 (15549), Al-Bayhaqiy in (As
- Sunan al-Kubrā) 8/234, and others.
- See: (ʾIrwāʾ al-Ghalīl) by Al-Albāniy 8/28 (2361).
- In (Talkhīṣ al-Ḥabīr) 4/117, Ibn Ḥajar said: Al-Wāqidiy stated that this story took place in the 17th year
- when Al-Mughīrah was appointed on Baṣrah. Since then, ʿUmar eliminated him and appointed Abā Musā.
- Al-Balādhuriy stated that the woman who was incriminated was ʾUmm Jamīl bint Miḥjan al-

Similarly, Ibn Jurayj narrated on the authority of ʻImrān ibn Musa that he said: I watched ʻUmar ibn ʻAbdel-ʻAziz accepting the testimony of the slenderer supported by another man.

Other scholars said: The exception in the verse is, rather, from Allah's words: ﴿…those indeed are the evildoers...﴾

Those scholars said: As for Allah's words: ﴿…and do not ever accept their testimony…,﴾ the word 'ever' is meant literally and thus it is unlawful to accept their testimonies at all. This view was held by An- Nakhʻiyy and Shurayḥ.(1) It was also narrated by ʻAliyy ibn Abu Talḥah on the authority of Ibn ʿAbbās (may Allah be pleased with him and his father). Same opinion was also attributed to Abu Ḥanifah and his followers.

Al- Ashʻath narrated on the authority of Ash-Shaʻbiyy that he said: Two litigants came to Shurayḥ; the plaintiff brought a witness whose hand and foot had been cut off because of [previous] robbery, but then he repented and did

---

- Hilāliyyah. It was said that Al-Mughīrah married her secretly, the kind of marriage which ʿUmar
- disregarded and used to validate legal punishment for it; that is why Al-Mughīrah remained silent.
- Anyway, I did not find a chain of narrators for this narration. If it is held true, it suggests a valid
- excuse for this companion.

(1) The assessment of the reliability of the chain of transmitters: it contains ʿImrān ibn Musā who is accepted.

The authentication of Ḥadīth: it is mentioned by ʿAbd ar-Razzāq in (Al-Muṣannaf) 8/363 and (Tafsīr al-Qurʾān) 2/52, Wakiʿ in (ʾAkhbār al-Quḍāh) 2/284, Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 18/79, Al-Bustiy in (his Tafsīr) (p. 424) (540), Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 8/2530 -without a chain of narrators-, Al-Bayhaqiy in (As-Sunan al-Kubrā) 10/156, and Ibn Abī Shaybah in (Al-Muṣannaf) 7/211 (2931). All of them narrated it with the same chain of narrators with the following wording: he said: it gives permission of repentance to everyone held accountable for receiving a legal punishment when he makes a testimony except for the slanderer whose repentance is confirmed between him and Allāh.

- See: (Baḥr al-ʿUlūm) by As-Samarqandiy 2/427, (Tafsīr al-Qurʾān) by As-Samʿāniy 3/502, (Al-Wasīṭ) by Al-Wāḥidiy 3/306, (Al-Mughniy) by Ibn Qudāmah 14/189, and (Al-Muḥallā) by Ibn Ḥazm 9/432.

well. Shurayḥ accepted his testimony against the defendant. The defendant said to Shurayḥ: 'Do you accept his testimony against me while his limbs were cut because of robbery?' Shurayḥ answered: Any person punished by Islamic Law, but then repented and did well, his testimony may be accepted before court except the slanderer of chaste women; as Allah the Almighty ordained that their testimony shall not be accepted at all and should they repent, their repentance is a matter between them and Allah the Almighty.

[Verse: 6] Allah's saying: ﴿And those who accuse their wives ⌜of adultery⌝ but have no witness except themselves, the accuser must testify, swearing four times by Allah that he is telling the truth.﴾

The linguists of Kaufa recited the Arabic word 'arbaʿ' [translated as four times] in the nominative case 'marfuʿ', being a single predicate; while the other Arab linguists pronounced it in the objective case, being, in their opinion, an object of the verb 'yash-had' [translated as 'testify'] in the Arabic form of the verse.

[Qur'an 24: 7] Allah's saying: ﴿And the fifth…﴾ means the fifth testimony. The Arabic equivalent of 'the fifth', i.e., 'Al khāmisatu' is recited thus by the majority of people in the nominative case 'marfūʿ', being in the subject position in the beginning of the nominal sentence, with the predicate being a phrase starting with 'inna'.

Ḥafs read it in the accusative case [and thus pronounced it 'Al khāmisata'], being an object of the [omitted] verb 'yash-had', meaning, 'let him testify the fifth testimony which ﴿... shall be that the curse of God be upon him if he is among the liars.﴾

Nāfiʿ, Ayūb, and Yaʿqūbb recited the Arabic particle 'an' [which is repeated here and in verse 9 afterwards] without stressing the last letter, and recited the Arabic word 'laʿna' [translated as 'the curse of God' in verse 7 here] and 'ghaḍab' [translated as 'the anger of God' in verse 9 below] in the nominative case 'marfuʿ', [and thus pronounced them 'laʿnaatu' and 'ghaḍabu' respectively].

This recitation was also reported by Al Mufaḍal to have been attributed to ʿAsim. The other linguists recited 'an' stressing the last letter to be pronounced 'anna' in both positions with the following words ['laʿna' and 'ghadab' respectively] read in the accusative case [and thus pronounced 'laʿnaata' and 'ghadaab'].

[Qur'an 24: 8]: ﴿But she will not be punished…,﴾ meaning the wife will be spared the punishment, ﴿if she gives four testimonies with Allah as her witness that he is lying.﴾ He here refers to 'the husband'.

[Qur'an 24: 9]: ﴿…and the fifth, that the anger of Allah be on her if he had been among the ones who are sincere.﴾

Nafiʿ recited the Arabic phrase standing for 'the anger of Allah' in this verse as a verb phrase pronounced 'ghaḍiba Allahu', meaning 'Allah has rest His anger…', as it is the case with the Arabic phrase 'samiʿ Allahu', meaning 'Allah has heard.'

The other reciters of Qurʾān pronounced the same phrase as a nominal phrase, meaning ﴿the anger of Allah﴾ as translated above.

[Qur'an 24: 10]: ﴿If it were not for Allah's grace and mercy on you, and that Allah is Oft-Returning, full of Wisdom.﴾

The outcome of the conditional sentence here is omitted, but its meaning is understood to be "He would have punished you and disgraced you immediately, however, He the Almighty concealed your bad deeds and spared you the punishment by means of performing verbal 'Liʿān' [giving five testimonies as elaborated in the verses above], thus treating you with full Wisdom and Mercy of Him."

The reason of revealing this verse is as follows:

ʿIkrimah narrated on the authority of Ibn ʿAbbās (may Allah be pleased with him and his father) that when the verse ﴿And those who accuse the chaste women and they do not bring forth four witnesses, then you shall lash them eighty lashes…﴾ was revealed, Saʿd ibn ʿUbādah said: "O Allah's Messenger! Suppose I saw Lukāʿ (referring to his wife) with a man lying

between her thighs, would I wait, refraining from fighting against him, until I bring four witnesses?! I do swear by Allah that if I sought to bring four witnesses then, he would have the opportunity to fulfil his desire and go away. On the other hand, if I related what I saw by myself [without four witnesses to support me,] I would be lashed eighty times on the back. Allah's Messenger (PBUH) said: "O people of the Ansār! Are you hearing what your boss is saying?!" They replied: 'Do not blame him, O Allah's Messenger. He is a jealous husband. He got married only to maidens; and if he divorced a woman, no man among us would have dared to marry her.' Saʿd ibn ʿUbādah then said: 'O Allah's Messenger! Let my father and mother be sacrificed for you! I swear by Allah the Almighty that the ruling revealed in this verse has been truly ordained by Allah, but I wonder how this might happen because of the situation I have just supposed before you.' Upon this, Allah's Messenger (PBUH) said: "Allah would not be satisfied with something else other than that" Saʿd replied: 'Allah and his Messenger are truthful.' A short time later, a cousin of him called Hilāl ibn Umayyah returned from his land and found a man making love with his wife. He kept silent till the morning. Next day, he went to Allah's Messenger (PBUH) who was sitting among his companions and said: 'O Allah's Messenger, I came to my wife at night and found a man along with her. I saw with my own eyes and heard with my own ears. Allah's Messenger (PBUH) disliked what he described; it was obvious from the features of his face. Upon this, Hilāl (may Allah be pleased with him) said: 'By Allah, Allah's Messenger, it seems that you disliked what I have informed you, but Allah knows that I am truthful and I only said the truth. I hope that Allah the Exalted makes a way out for me.' Allah's Messenger (PBUH) was about to have him lashed for what he said. The narrator said: 'The Ansār gathered and wondered: 'We have been afflicted with what Saʿd speculated! Would Hilāl be lashed and his testimony be nullified!' The situation remained as thus and Allah's Messenger (PBUH) wanted to have him lashed. Upon this, the revelation came down. The companions of the Prophet stopped talking to him (PBUH) when they knew the revelation was being revealed unto him.

Hence, Allah's words: ﴿And those who accuse their wives ˹of adultery˺ but have no witness except themselves…﴾ were revealed. Allah's Messenger (PBUH) said then: 'Glad tidings to you, Hilāl. Allah the Exalted has made a way out for you.' Hilāl replied: 'I expected that from Allah the Almighty. Allah's Messenger (PBUH) said: 'Send for her.' She then came. When both of them appeared before Allah's Messenger (PBUH), she was informed about the accusation, yet she denied. Allah's Messenger (PBUH) said: 'Indeed Allah the Exalted knows that one of you is a liar. Would one of you be repentant?' Hilāl said: 'O Allah's Messenger, may my father and mother be sacrificed for you. I spoke the truth; only the truth.' Allah's Messenger (PBUH) said: 'Apply Liʿān (the method of invoking curses on one another). Hilāl was informed 'Bear witness.' So he bore witness before Allah four times that he spoke the truth. When he was about to utter the fifth time, he (PBUH) said: "Hilāl, fear Allah, for the punishment in this World is easier than that in the Next World and the punishment from Allah is harsher than that from people. This (fifth oath) is the deciding one that will surely cause punishment to you." Hilāl then replied: "I swear by Allah. Allah will not punish me for this (act), as He did not cause me to be flogged for this (act)." Accordingly, he bore witness a fifth time invoking the curse of Allah unto him if he was of those who tell a lie. Then the people said to the wife, "Testify". So she gave testimony before Allah [four times] that he was a liar. When she was going to testify the fifth time, Allah's Messenger (PBUH) said to her: "Fear Allah, for the punishment in this World is easier than that in the Next World. This is the deciding one that will surely cause punishment to you." She hesitated for a while and then said: "By Allah, I will not disgrace my family." So she testified a fifth time invoking the anger of Allah unto her, if he was telling the truth. Allah's Messenger (PBUH) separated them from each other and judged that the infant [she was pregnant with] would be in her custody, would not be attributed to any father and would not be stigmatized because of this accusation. Then Allah's Messenger (PBUH) said: "If she gives birth to a child with so and so features [resembling Hilāl], the child will be attributed to her husband; and if she bears a child

with so and so features [resembling the person accused to have committed adultery with her], he will be the child of that person." The narrator said: "The woman gave birth to a child similar to that person. The child became a ruler in Egypt when he grew up, but remained with unknown father.'"(1)

(1) **The assessment of the reliability of the chain of transmitters:**
- its narrators are reliable.

The authentication of Ḥadīth: ʿAbd ar-Razzāq mentioned it in (Tafsīr al-Qurʾān) 2/53 and (Al-Muṣannaf) 7/114 (12444), and Aṭ-Ṭabaraniy mentioned it 9/271. Both narrations come from the way of ʾAyyūb from ʿIkrimah as a Mursal Ḥadīth.

- It is also mentioned by Abū Dawūd in the book of Divorce, chapter of Slandering (2256), but it is not attributed to Saʿd ibn ʿUbādah. It is also mentioned by ʾAḥmad in (his Musnad) 1/238 (2131), Aṭ-Ṭayālisiy in (his Musnad) (347), Abū Yaʿlā in (Al-Musnad) 5/124 (2740), Aṭ-Ṭabariy in (Jāmiʿ al-Bayān 18/82, Al-Wāḥidiy in (ʾAsbāb an-Nuzūl) (p. 326) (633), Al-Bayhaqiy in (As-Sunan al-Kubrā) 7/394, and Ibn Abī Shabbah in (Tarīkh al-Madīnah) 2/3.
- All of them mentioned it from the way of ʿAbbād ibn Manṣūr from ʿIkrimah from Ibn ʿAbbās (may Allāh be pleased with him) with the same meaning, and some narrations outwardly mention the description of the man.
- As-Suyūṭiy mentioned it in (Ad-Durr al-Manthūr) 5/43 with a strengthened attribution to ʿAb ar-Razzāq, ʿAbd ibn Ḥumayd, Ibn al-Mundhir and Ibn Mardawayh. Its chain of narrators contains ʿAbbād ibn Manṣūr. In (Taqrīb at-Tahdhīb) (3159), Al-Ḥāfidh Ibn Ḥajar said: he is Ṣadūq who was accused of talking about Predestination, and he used to conceal defects sometimes as he did no observe accuracy when he got old. In (Majmaʿ az-Zawāʾid) 5/12, Al-Haythamiy said: it relied on ʿAbbād ibn Manṣūr whose memorization is weak.
- My response to this point is that ʿAbbād declared himself relating from ʿIkrimah as it is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 18/82, as he said: I heard ʿIkrimah saying. The narration of Hishām ibn Ḥassān is a Tābiʿ for it as well, who is reliable. This is mentioned in (Taqrīb at-Tahdhīb) by Ibn Ḥajar (7339).
- Given this chain of narrators, the Ḥadīth is Ḥasan. In (Tafsīr al-Qurʾān al-ʿAẓīm) 10/177, Ibn Kathīr said: this Ḥadīth has more than one Shāhid in the books of the Ṣaḥiḥ ʾAḥādīth and others, from other chains of narrators. Some of its Shawāhid is what Al-Bukhāriy mentioned in the book of Tafsīr al-Qurʾān, chapter of "But it will prevent punishment from her…" (24: 8) (4747), what At-Tirmidhiy mentioned in the book of Tafsīr al-Qurʾān, chapter of From Surah An-Nūr (3179), what Abū Dawūd mentioned in the book of Divorce, chapter of Slandering (2254), what Ibn Mājah mentioned in the book of Divorce, chapter of Slandering (2067), and what Al-Bayhaqiy mentioned in (As-Sunan al-Kubrā) 7/393.
- All of them mentioned it from the narration of Muḥammad ibn Bashār from Ibn Abī ʿAdiy from Hishām ibn Ḥassān from ʿIkrimah from Ibn ʿAbbās that Hilāl ibn

[1918] Muḥammad ibn ʿAbdūs informed us that Muḥammad ibn Muḥammad ibn Al-Ḥasan informed us saying: ʿAliy ibn ʿAbdel-ʿAziz informed us saying: Al-Qāsim ibn Sallām informed us saying: Hashīm narrated on the authority of Yunūs ibn ʿUbayd, on the authority of Al-Ḥasan that he said: When the verse: ﴿And those who accuse the chaste women and they do not bring forth four witnesses…﴾ was revealed, Saʿd ibn ʿUbādah (may Allah be pleased with him) said: "O Allah's Messenger! If a man saw his wife committing adultery with another man and killed him for this, you would kill him in retribution; and if he only reported this [without witnesses supporting him,] he would be lashed for it! Wouldn't he, rather, strike him with a sword?!" Upon this, Allah's Messenger (PBUH) said: "The sword would have been a sufficient wit…," the narrator said: "He (PBUH) wanted to say 'witness' but he withheld and said: '[had it not been for] a furious and a jealous man who might follow this course.' The narrator then continued relating this Prophetic Saying [Ḥadith].(1)

ʔUmayah accused his wife of committing fornication with Sharīk ibn Samḥāʔ before the Messenger of Allāh (P.B.U.H) till the end of the Ḥadīth. They mentioned it with the same meaning.

(1) **[1918] The assessment of the reliability of the chain of transmitters:**

- It contains the Shaykh of the compiler, who was not exposed to Jarḥ or Taʿdīl. Al-Ḥasan narrated it as a Mursal Ḥadīth. In (Aḍ-Ḍaʿīfah) (4091), Ash-Shaykh Al-ʔAlbāniy said that this Ḥadīth is Mursal and its chain is strong.

The authentication of Ḥadīth:

- Abū Dawūd mentioned it in the book of Legal Punishments, chapter of Stoning (4415), from the way of Al-Faḍl ibn Dalham from Al-Ḥasan from from Qubayṣah ibn Ḥurayth from Salamah ibn Al-Muḥabbiq from ʿUbadah ibn aṣ-Ṣāmit from the Messenger of Allāh (P.B.U.H), and he completed it with the same meaning.
- Furthermore, Ibn Mājah mentioned it in the book of Legal Punishments, chapter of Man finds another man with his wife (2606), from the way of Al-Faḍl ibn Dalham from Al-Ḥasan from Qubayṣah ibn Ḥurayth from Salamah ibn al-Muḥabbiq that he said: Abī Thābit, Saʿd ibn ʿUbādah, was told…. Then, he mentioned it with the same meaning.
- My response to this point is that the chain mentioned by Abū Dawūd and Ibn Mājah contains Al-Faḍl ibn Dalham whose memorization is lenient as Al-Ḥāfith stated in (At-Taqrīb) (5402). Moreover, Ibn Abī Ḥātim mentioned it from Qatādah, 8/2547, that he said: we were told…. Then, he mentioned it with the same meaning.

Ibn ʿAbbās (may Allah be pleased with him and his father) said, as reported in the other narrations of this Ḥadith; and so did also Muqātil: When the verse: ﴿And those who accuse the chaste women and they do not bring forth four witnesses…﴾ was revealed, the Prophet (PBUH) recited it on Friday from above the pulpit. ʿAsim ibn ʿUdayy Al-Ansariyy (may Allah be pleased with him) said: "May Allah cause me to be sacrificed for you. Had a man among us seen his wife committing adultery with another man and only reported the same, would he have been lashed eighty times, called 'evildoer' by the Muslims, and his testimony would have been no longer accepted?! How could we have brought four witnesses in such a situation?! Had we sought to bring witnesses for this, the man would have been enabled to fulfil his desire and go away. ʿAsim had a cousin called ʿUaymir, and was married to a woman called Khawlah bint Qays ibn Miḥsan. ʿUaymir went to ʿAsim (may Allah be pleased with both of them) and said to him: 'I saw Shurayk ibn As-Saḥmaʾ on the body of my wife Khawla.' ʿAsim got astonished; then he went to Allah's Messenger (PBUH) on the following Friday and said: "O Allah's Messenger! How fast was I afflicted with the situation I asked you about regarding my family last Friday!" Allah's Messenger (PBUH) asked: "What happened?" ʿAsim said: "ʿUaymir informed me that he saw Shurayk ibn As-Saḥmaʾ on the body of his wife, Khawlah" - ʿUaymir, Khawlah and Shurayk were all cousins of ʿAsim (may Allah be pleased with him). Allah's Messenger (PBUH) summoned all of them. He (PBUH) said to ʿUaymir: "Fear Allah regarding your spouse who is also your cousin; do not slander her." He replied: "O Allah's Messenger! I swear by Allah that I had seen Shurayk on her body. Furthermore, I have not touched her for four months now; and she is pregnant by a man other than me." Upon this, Allah's Messenger (PBUH) said to the woman: "Fear Allah and tell me only what you have done." She answered: "O Allah's Messenger! ʿUaymir is a jealous husband; I and Shurayk, you may say, are chatting for long times at night. So it is his jealousy that led him to say what he has said." Then Allah's Messenger (PBUH) said to Shurayk: "What do you say about this?" Shurayk answered: "I agree with what the woman said.

Upon this, Allah the Exalted revealed: ﴿And those who accuse their wives ⌜of adultery⌝ but have no witness except themselves…﴾

Hence, Allah's Messenger (PBUH) ordered that people are called out for congregational prayer. He (PBUH) performed ʿAsr Prayer and then said to ʿUaymir (may Allah be pleased with him): "Stand up." ʿUaymir did. Then he said: "I testify, swearing by Allah that Khawlah is, indeed, an adulteress and I am entirely truthful in this testimony." He, then, said for the second time: "I testify, swearing by Allah that I saw Shurayk on her body and I am entirely truthful in this testimony." He followed, for the third time, saying: "I testify, swearing by Allah that she is pregnant by a man other than me and I am entirely truthful in this testimony." He continued, for the fourth time, saying: "I testify, swearing by Allah that I have not touched her for four months now and I am entirely truthful in this testimony." The fifth time he said: "May the curse of Allah be placed upon ʿUaymir- referring to himself – if he is lying in his testimony." The narrator, then, said: "Allah's Messenger (PBUH) ordered him to sit down.

The Prophet summoned Khawlah saying: "Stand up." She stood and said: "I testify, swearing by Allah that I am not an adulteress, and that ʿUaymir is a liar." She said for the second time: "I testify, swearing by Allah that he did not see Shurayk on my body, and that he is a liar." Then, she said, for the third time: "I testify, swearing by Allah that I am pregnant by him [referring to her husband] and that he is a liar." She swore for the fourth time saying: "I testify, swearing by Allah that he has never seen me committing adultery and that he is a liar." She said for the fifth time: "May Allah place His anger upon Khawlah – referring to herself – if she was a liar." Allah's Messenger (PBUH) judged that they be separated and said: "But for these oaths, I would have decided on their issue by myself."

Then, He (PBUH) said: "**Wait until she gives birth. Should she deliver a semi dark- skinned infant with a reddish blue hair and protruding between the shoulder and upper part of the back, the infant will be attributed to Hilāl ibn Umayyah. On the other hand, if she gives birth to a brown baby with well- developed muscles,**

curly hair and fleshy legs, it will be attributed to the person she was accused to have committed adultery with."

Ibn ʿAbbās said: The woman actually delivered a child that was highly obviously similar to Shurayk.

The rulings derived from the verse are as follows:

If a man accused his wife to have committed adultery with another man, he would be slashed unless he spares himself the prescribed punishment by providing the specified proof for her adultery or by performing Liʿān. If he provided the proof, her adultery would be proved and she would be punished for it. Should he perform Liʿān, adultery would be proved in her case, but she could avoid the punishment by performing Liʿān on her side too; otherwise, she would be punished for her adultery.

The husband may perform Liʿān whether he has the specified proof for his wife's adultery or not.

Liʿān may be accepted from any legally responsible husband, whether he is a free or slave, a Muslim or a disbeliever. Every person who is eligible for giving oaths [before court] may perform Liʿān or file an accusation of adultery against his wife.

The scholars of ʿIraq are of the opinion that Liʿān may be performed between any spouses of age.

Liʿan is not considered lawful unless it is performed before a ruler or his deputy. Upon performing Liʿān, there are four requirements that intensify the solemnness of the scene: the number of the oaths, the place, the timing, and the attendance of some people.

As for the number of the oaths, there are four testimonies to be given, plus a fifth one incurring the curse upon the man and the wrath upon the woman as elaborated above.

Regarding the place, Liʿān is to be performed in the most sacred place in the relevant country. In Makkah, it is to be between the Rukn and Maqam; in

Madina, it is to be by the pulpit of the Prophet (PBUH); in Baytu Al- Maqdis, it is to be in Al-Aqsa Mosque; and in the other countries, it is to be in their relevant mosques.

Should the spouses to perform Liʿān be non-Muslims, they are to perform it in the place which they hold to be sacred according to their belief. For Jewish spouses, it will be the Synagogue; for Christian couples, it will be the Church; for Fire Worshippers, it will be the Fire House; and for other spouses who do not embrace a certain religion like the pagans; they are to perform Liʿān before court.

Regarding the timing, it is to be delayed until ʿAsr Prayer is performed.

Concerning the number of the people to attend Liʿān session, they are supposed to be four or more persons. The number of oaths and the attendance of people are obligatory conditions for performing Liʿān, while the place and timing are only desirable.

After performing Liʿān, there are four pertinent rulings to be applied with regard to the Liʿān performed by the husband, these are: the exemption from the punishment of being a slanderer, denial of paternity, end of marriage, eternal prohibition of remarrying his ex-wife. As for the Liʿān performed by the wife, it only spares her the punishment of adultery.

In case that the husband went back on his words, he would confront the consequences he was to be accounted for in this case, and would be deprived of the advantages he had been used to enjoy doing before slandering his wife. The punishment for slandering his wife and the responsibility of acknowledging his paternity of the child to be borne by his wife are consequences that he had to confront. On the other hand, having been spared the eternal prohibition of remarrying his ex-wife or getting back to the wedlock relation are benefits for him and so he would be deprived of them.

The separation resulting from Liʿān is considered an annulment of the marriage contract, because it is due to an act on part of the wife. However, Abu Ḥanifah and Sufyān (may Allah have mercy upon them) were of the

opinion that the separation here is regarded an irrevocable divorce, because it is the husband who started by accusing his wife. Anyway, Allah knows best.

[Qur'an 24: 11]: ﴿Indeed, those who came up with that ⌜outrageous⌝ slander are a group of you.﴾

The reason for revealing this verse, [the following verses] and the Ifk (i.e., slander) story:

[1919] Abu Nuʿaym ʿAbdel-Mālik ibn Al-Ḥasan ibn Muḥammad ibn Is-ḥāq Al-Mahrajāniyy informed us about the Ifk story when I was rehearsing the relative verses to him, and he approved of my rehearsal. He said: Abu ʿUwanah Yaʿqūb ibn Is-ḥāq ibn Ibrāhīm Al-Ḥāfiẓ informed us in the year three hundred sixteen [After Hijrah (abbreviated as (AH)] saying: ʻMuḥammad ibn Yaḥya narrated to us saying: ʻAbder-Razzaq narrated to us, H. [an abbreviation indicating that this Ḥadith will be related with a different chain of narrators as follows:]

[1920] Abu Saʿīd Muḥammad ibn ʻAbdullah ibn Ḥamdūn also informed us saying: Abu Ḥāmid Aḥmad ibn Muḥammad ibn Al-Ḥasan Ash-Sharqiyy narrated to us saying: Muḥammad ibn Yaḥiya Al-Dhuhliyy narrated to us saying: ʿAbder-Razzaq, H.

[1921] Abu Nuʿaym Al-Azhariyy also informed us saying: Abu ʿUwanah Al-Isfraiyyinyy narrated to us, saying: Is-ḥāq ibn Ibrāhīm Aṣ-Ṣanʿāniyy narrated to us, saying: We rehearsed to ʿAbder-Razzaq, who said: Muʿmir narrated to us on the authority of Az-Zuhriyy, H.

[1922] ʿAbdel Khāliq ibn ʿAliyy ibn ʿAbdel-Khāliq informed us that Abu Bakr ibn Khanb informed us, saying: ʿAbdullah ibn Rawh Al Mudayniyy narrated to us saying: Shubabah ibn Suwar narrated to us, saying: Kharijah ibn Musʿab narrated to us on the authority of Ibn Abu ʿAtīq, whose name is ʿAbdullah ibn ʿAbdur-Raḥmān ibn Abu Bakr, on the authority of Az-Zuhriyy, who said: Saʿīd ibn Al Musayiyyb, ʻUrwah ibn Az-Zubayr, ʻAlqamah ibn Waqās, and ʻAbdullah ibn ʻUtbah ibn Masʻūd informed me about the narration of ʻAʾishah, the wife of the Prophet (PBUH), (may Allah be pleased with her) when the Hypocrites

gossiped about her but Allah the Almighty declared her innocence. All of those narrators narrated to me part of her narration; some narrators were more authentic and cognizant of her narration than others. I have fully perceived every narration related to me in this regard on the authority of all mentioned narrators individually; their narrations bear witness to the authenticity of each other. According to their narrations, ʻAʾishah, the wife of the Prophet (PBUH), may Allah be pleased with her, said: When Allah's Messenger (PBUH) intended to go on an expedition, he would cast lots among his wives and the one who was chosen by lot would go with him.' ʻAʾishah (may Allah be pleased with her) followed: On one expedition, the lot fell on me, so I went with Allah's Messenger (PBUH) after the verse of hijāb was sent down. I was carried in a howdah (on the camel) and dismounted when we stopped for a break throughout our travelling. When Allah's Messenger (PBUH) was returning from the expedition and we approached Madīnah, Allah's Messenger (PBUH) ordered us to proceed at night. When the order of setting off was given, I walked till I was past the army to answer the call of nature. After finishing, I returned (to the camp) but suddenly realized that my necklace over my chest was missing. So, I returned to look for it and was delayed because of that. The people, who used to carry me on the camel, came to my howdah and put it on the back of the camel, thinking that I was in it, as, at that time, women were light in weight, thin as they used to eat little. So, those people did not feel the difference in the heaviness of the howdah while lifting it; they simply put it over the camel. At that time I was a young lady. They moved the camel and proceeded on. I found my necklace after the army had gone, and came to their camp to find nobody. So, I went to the place where I used to stay, thinking that they would discover my absence and come back to search for me. While I was sitting in that state, I felt sleepy and slept. Ṣafwān ibn Muʿaṭṭal As-Sulamiyy Adh-Dhakwāniyy was behind the army and reached my abode in the morning. When he saw a sleeping person, he came to me, and he used to see me before the hijāb was ordained on Muslim women. So, I got up when I heard him saying, 'We are for Allah, and we will return to Him).' I covered my face with jilbāb. By Allah, he did not utter any word other

than these words remembering Allah. He made his camel knell down, set his feet on the front legs of the camel and then I rode and sat over it. Ṣafwān set out walking, leading the camel by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction fell into destruction, [referring to those who gossiped about her and Ṣafwān] with the mastermind of them being ʻAbdullah ibn Ubay ibn Salūl. After that we returned to Madīnah, and I became ill for one month while the people were spreading the false statements invented by the slanderers. I was not aware of anything about this. I was only feeling that there was something wrong because I was not receiving the usual kindness from the Prophet (PBUH) which I used to receive from him when I got sick. All what he was doing when he came in was to greet and say, 'How is that (girl)?' I did not know anything of what was going on till I recovered from my ailment and went out with Umm Misṭaḥ to the Manāṣiʿ where we used to answer the call of nature; we would go out for that only from night to night and that was before we had toilets near to our houses. This habit of ours was similar to the habit of the ancient ʻArabs in the open country (or away from houses). Actually, we would disgust to have toilets by our houses. When we finished, I and Umm Misṭaḥ, ʻAtikah bint Abu Ruhm ibn ʻAbdel Muṭlib ibn ʻAbd Manaf, whose mother was the daughter of Sakhr ibn ʻAmir and an aunt of Abu Bakr As-Ṣiddiq and whose son was Misṭaḥ ibn Uthathah ibn ʻAbbad ibn ʻAbdel Muṭlib, returned toward my home walking. Meanwhile, Um Misṭaḥ stumbled because of her long dress and on that she said, 'Let Misṭaḥ be ruined.' I said, 'What a bad word you are uttering! Why are you insulting a man who took part in (the battle of) Badr?' She said, 'O How guileless are you! Didn't you hear what he said?' Then she informed me the rumors spread by the slanderers. My sickness was aggravated, and when I returned home, Allah's Messenger (PBUH) came to me, and after greeting, he said, 'How is that (girl)?' I asked him to allow me to go to my parents. I wanted then to be sure of the news through them. Allah's Messenger (PBUH) allowed me. I went to my parents and asked my mother, 'What are the people talking about?' She said, 'O my daughter! Don't worry much about this matter. By Allah, never is there a charming woman loved

by her husband who has other wives, but the women would forge false news about her.' I said, 'Glorified be Allah! Are the people really gossiping about this matter?' That night I kept on weeping and could not sleep till morning. Allah's Messenger (PBUH) called 'Aliyy ibn Abu Ṭalib and Usāmah ibn Zayd to counsel them about divorcing his wife (i.e. 'Aʾishah).

Usāmah ibn Zayd (may Allah be pleased with him) said what he knew of the good reputation of the Prophet's wives and expressed the feeling of high esteem he held them in. He, namely, said: 'O Allah's Messenger! She is your wife, and by Allah, we know nothing about her but good.' As for 'Aliyy ibn Abu Ṭalib, he said, 'O Allah's Messenger! Allah has not imposed restrictions on you, and there are many women other than her; however, you may ask her servant who will tell you the truth.' On that Allah's Messenger (PBUH) called Barīrah and asked her, 'O Barīrah. Have you ever seen anything suspicions about 'Aʾishah?' Barīrah said, 'I swear by Allah Who has sent you with the Truth, I have never seen anything wrong about her except that she is a young girl, who sometimes sleeps and leaves the dough supposed to be baked for the goats to eat.' On that day Allah's Messenger (PBUH) got up and asked the people to excuse him for punishing 'Abdullah ibn Ubay ibn Salūl. He (PBUH), namely, said: 'O Muslims! Who among you who would excuse me if I punished a man who has hurt me by slandering the reputation of my wife? By Allah, I know nothing about her but good, and they have accused a man about whom I know nothing except good, and he never entered my house except in my company.

Sa'd ibn Mu`adh got up and said, 'O Allah's Messenger! By Allah, I will relieve you from him. If that man is from the tribe of the Aws, then we will chop his head off, and if he is from our brothers, the Khazraj, then order us, and we will fulfill your order.' She said: 'On that Sa'd ibn 'Ubada, the chief of the Khazraj, who was a pious man, got up, motivated by his zeal for his tribe and said to Sa'd ibn Mu`adh, 'By Allah, you have informed a lie; you cannot kill him, and you will never be able to kill him.' On that Usayd ibn Ḥuḍayr – who was a cousin of Sa'd ibn Mu`adh - got up and said (to Sa`d bin 'Ubadah):

By Allah, we will kill him; and you are a hypocrite defending the hypocrites.' 'Aʾishah continued: 'On this, the two tribes of Aws and Khazraj got excited and were about to fight against each other, while Allah's Messenger (PBUH) was standing on the pulpit. He (PBUH) quieted them till they became silent and he kept quiet.' She then said: 'On that day I kept on weeping so much so that neither did my tears stop, nor could I sleep. My parents thought my liver would burst from weeping. While they were sitting with me and I was weeping, an Ansāri woman asked my permission to enter, and I allowed her to come in. She sat down and started weeping with me. While we were in this state, Allah's Messenger (PBUH) came in; he gave salutations and sat down.' 'Aʾishah continued: 'He (PBUH) had not sat beside me since the day they gossiped about me. No revelation regarding my case had come to him for a month. She said: 'He (PBUH) recited the Tashahud (i.e. None has the right to be worshipped but Allah and Muḥammad is His Messenger) and then said: 'O 'Aʾishah ! I have been informed such-and-such about you; if you are innocent, then Allah will soon reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him to forgive you, for when a person confesses of his sin and asks Allah for forgiveness, Allah accepts his repentance.'

She said: 'When Allah's Messenger (PBUH) finished his speech, my tears ceased completely and there remained not even a single drop of it. I said to my father: 'Reply to Allah's Messenger (PBUH) on my behalf. My father said, 'By Allah, I do not know what to say to Allah's Messenger (PBUH).' I said to my mother, 'Answer Allah's Messenger (PBUH) on my behalf.' She said, 'By Allah, I do not know what to say to Allah's Messenger (PBUH).' I said to myself: 'What do I have to say to Allah Messenger (PBUH)?' I was then a young girl and did not have much knowledge of the Qur'an. I said. 'I know, by Allah, that you have listened to that matter so attentively that it has been planted in your minds and you have taken it as a truth. Now, if I informed you that I am innocent and Allah knows that I am innocent, you would not believe me; and if I confessed to you falsely that I am guilty, while Allah knows that I am innocent, you would believe me. By Allah, I don't compare my situation with

you except to the situation of Prophet Joseph's father – I did not remember his name then- who said, ﴿So (for me) patience is most fitting against that which you assert and it is Allah (Alone) whose help can be sought.﴾ She continued, saying: Then I turned to the other side of my bed; I, by Allah, was aware of my innocence and that Allah would prove my innocence. However, by Allah, I never thought that Allah would reveal Divine Inspiration in my case, as I considered myself too inferior to be talked of in the Glorious Qurʾān. I had only hoped that Allah's Messenger (PBUH) might have a vision in which Allah would prove my innocence.'

She followed, saying: 'By Allah, Allah's Messenger (PBUH) had not got up and nobody had left the house before the Divine Inspiration came to the Prophet (PBUH). So, there overtook him the same state which used to overtake him when he used to have on being inspired divinely). He was sweating so much that the drops of the sweat were dropping like pearls though it was a (cold) wintry day. When that state of Allah's Messenger (PBUH) was over, he was smiling and the first word he said, 'Glad tidings to you, 'Aʾishah'! Thank Allah, for Allah has declared your innocence.' My mother informed me to go to Allah's Messenger (PBUH). I replied, 'By Allah I will not go to him and will only thank Allah who declared my innocence.' She said: 'So Allah revealed these verses [starting with]: ﴿Indeed, those who came up with that ⌜outrageous⌝ slander are a group of you...﴾ These are ten verses declaring my innocence.' She continued: '[When Allah gave the declaration of my Innocence,] Abu Bakr, who used to financially support Misṭaḥ ibn Uthāthah for he was his relative and was a poor man also, said, 'By Allah, I will never provide Misṭaḥ with anything because of what he said about 'Aʾishah.' Upon this, Allah (Exalted and Glorified be He) revealed: ﴿Do not let the people of virtue and affluence among you swear to suspend donations to their relatives, the needy, and the emigrants in the Cause of Allah. Let them pardon and forgive…﴾ Listening to this verse, Abu Bakr (may Allah be pleased with him) immediately said, 'Yes! By Allah! I like that Allah forgives me,' and resumed helping Misṭaḥ whom he used to support before and, moreover, said: 'I will

never stop supporting him again'. 'Aʾishah (may Allah be pleased with her) said: 'Allah's Messenger (PBUH) also asked Zaynab bint Jahsh (one of the Prophet's wives) about me saying, 'What did you know or what did you see?' She replied, 'O Allah's Messenger! I refrain to claim hearing or seeing what I have not heard or seen. By Allah, I know nothing except goodness about 'Aʾishah.' 'Aʾishah`, further, added, 'Zaynab was competing with me (in winning the Prophet's love and appreciation), yet Allah protected her through her piety [from taking a malicious attitude against 'Aʾishah in this situation]. However, her sister, Ḥamnah bint Jaḥsh, dived into the matter of gossiping (thinking that this would elevate her sister in the Prophet's sight,) but this, rather, brought about her [i.e., Ḥamnah's] ruin.'

Az-Zuhriyy said: This was the account related to us by the said narrators.(1)

[1923] Abu Nuʿaym 'Abdel-Malik ibn Muḥammad ibn El Isfrāyyinyy informed us about that story, saying: Abu ʿUwanah Yaʿqub ibn Is-haq narrated to us, saying: Narrated to us both Muḥammad ibn Ismāʿīl As-Saʾigh in Makkah and Muḥammad ibn Ḥarb Al-Madiniyy in Al-Fustāt, saying: Ismāʿīl ibn Abu Uways narrated to us, saying: 'My father narrated to me, on the authority of Hishām ibn ʿUrwah, on the authority of his father, on the authority of 'Aʾishah (may Allah be pleased with her) who said: When Allah's

(1) **[1919 – 1922] The assessment of the reliability of the chain of transmitters:**

- The compiler mentioned it from two chains of narrations from Az-Zuhriy. One from Maʿmmar whose chain of narration is Ṣaḥiḥ, and the other one from Ibn Abī ʿAtīq whose chain of narration is very weak because it contains Khārijah ibn Muṣʿab who is Matrūk (abandoned).

The authentication of Ḥadīth:

- Al-Bukhāriy mentioned it in full in the book of Witnesses, chapter of Women attesting each other (2661), and in the book of Military Expeditions led by the Prophet (P.B.U.H), chapter of the narration of Al-ʾIfk (4141), and in the book of Tafsīr of the Prophet (P.B.U.H), chapter of "Why then did not the believers, men and women, when you heard it (the slander) think good of their own people and say: 'This (charge) is an obvious lie... (up to) ... Then with Allah they are the liars." (24: 12-13) (4750). Muslim also mentioned it in the book of Repentance, chapter of the narration of Al-ʾIfk (2770). Moreover, ʾAḥmad mentioned it in (his Musnad) 6/197 (15623), and many others have mentioned it while others mentioned it in parts.

Messenger (PBUH) intended to go on a journey, he would cast lots among his wives. Then, he would take with him the one who was chosen by the lot. On the battle against Banu Al-Mustaliq, a sub-tribe of Khuzā ʿah, the lot fell on ʿAʾishah (may Allah be pleased with her).

Abu Uways said: Abdullah ibn Abu Bakr also narrated to us on the authority of ʿAmrah, on the authority of ʿAʾishah (may Allah be pleased with her), mentioning the whole narration [about the Ifk story] in words to that effect.

ʿUrwah said regarding the situation when Allah's Messenger (PBUH) asked Barīrah (may Allah be pleased with her) about ʿAʾishah (may Allah be pleased with her): On that, some of the Prophet's companions spoke harshly to her and said: "Tell the truth to Allah's Messenger (PBUH)." ʿUrwah said: "The ones who spoke in that way were criticized for it."

Barīrah said [on being informed about the slander], "Subhān Allah! By Allah, I know nothing against her except what a goldsmith knows about a piece of pure gold. Any way, if she did what was gossiped about her, Allah, certainly, would tell you about it" The people attending the situation wondered of her wisdom.

She [ʿAʾishah] said: "Then this news reached the man who was accused [of having affair with ʿAʾishah], and he said, 'Subhān Allah! By Allah, I have never uncovered the private parts of any woman.' Later that man was martyred in Allah's Cause."

ʿUrwah added in the end of the narration: She [ʿAʾishah] said: "Safwān bin Muʿaṭṭal took Ḥassān ibn Thābit unawares and struck him with a sword out of anger [for participating in the gossips about him] saying these lines:

You receive the point of the sword by me,

Being a young man who, when offended, no kindness shown in me,

By this I do only protect my honor and take revenge

against the slanderer defaming the innocent virtuous personage.

Upon this, Ḥassān cried asking people for help against Safwān (may Allah be pleased with him) who ran away. Ḥassān complained to the Prophet

(PBUH), who asked Ḥassān to relinquish his demand for retribution against Safwān. Ḥassān did; so the Prophet (PBUH) compensated him by giving him a piece of land and a Roman slave maid. Later on, Ḥassān sold this land to Muʿāwiyyah ibn Sufyāʾn (may Allah be pleased with him) during the latter's caliphate for a huge amount of money.

ʿAʾishah (may Allah be pleased with her) said: "There were poems written on the Ifk inventors; for example, Abu Bakr Aṣ-Ṣeddiq (may Allah be pleased with him) wrote the following lines addressing Misṭaḥ (who was called also ʿAwf) for slandering ʿAʾishah (may Allah be pleased with her):

O ʿAwf, Woe unto you! Would it not behove you to say
what you know for certain, without being greedy;
and follow the zeal and pride of fraternity,
Without indignifying ʿAwf such indignity,
When you slandered the chaste, sinless and honest woman
Who has never shown complaisance to kinsmen;
You were among the slanderers; and you all united in ignominy,
Uttering of obscene wordings the worst you can convey.
But Allah the Almighty has revealed of her innocence a testimony;
And unmasked ʿAwf and what ʿAwf has done.
Should I live longer, I will harshly requite ʿAwf with the like
For his false statements and what I faced in consequence."

Ḥassān ibn Thābit Al Ansāriyy An-Nijāriyy (may Allah be pleased with him) said, apologizing to ʿAʾishah (may Allah be pleased with her) and declaring her innocence:

Chaste, wise, and above suspicion you are;
Backbiter of innocent people never have you been;
Spouse, you are, of the best of people in religion and position-
The Prophet of Guidance, Honour and Virtues-

Descendant you are of such a branch of Luʾay ibn Ghalib,

Whose pursuits known to be good and glory removable not,

Graceful and of dispositions Allah made good,

Purified of all faults and vanities too He caused.

Had been what attributed to me said by me,

May my fingers no more could lift my whip to me.

What have been said against you never will blemish you,

It is but statements said by wicked liars;

How could I do, whilst as long as I live, my defending lines

of the kinship of Allah's Messenger are the standout in gatherings;

Superior to others are His elevated merits,

That stained not by the slanderers' attacks.

The narrator said: The Prophet (PBUH) ordered that the people who slandered ʿAʾishah be lashed eighty times each. About this, Ḥassān ibn Thābit (may Allah be pleased with him) said the following lines

Shamed got ʿAbdullah, as did his family,

So did Hamnah, having said indecent gossips, and Misṭaḥ;

Nasty rumours did they say about their Prophet's spouse,

The wrath did they gain of the Glorious Lord with the hardship implied,

With such rumours, they did harm the Messenger of Allah,

What a grave disgraceful humiliation did they incur, by this, and scandal.[1]

(1) **[1923] The assessment of the reliability of the chain of transmitters:**

- Its chain of narrators contains some narrators whom I did not come across. In addition, Ibn Abī ʾUways is Ṣadūq who sometimes makes mistakes in his memorization of some ʾAḥādīth, and his father is Ṣadūq who sometimes forgets.

The authentication of Ḥadīth:

- Some parts of the Ḥadīth of Al-ʾIfk has been previously mentioned. See: the book of (Ḥadīth al-ʾIfk) by Al-Ḥāfiẓ, ʿAbd al-Mughniy al-Maqdisiy, edited by ʾIbrāhīm Ṣāliḥ (p. 35-37).

The above story is the reason for revealing this verse. As for the explanation, it goes:

Allah (Exalted and Glorified be He) says: ﴿Indeed, those who came up with that ˹outrageous˺ slander are a group of you...﴾

Al Faraʾ said: the Arabic word ‘‘Usbah’ (translated here as ‘a group’) refers to a number from one to forty of people.

﴿Do not think this is bad for you…﴾ The pronoun ‘you’ here refers to ‘Aʾishah and Safwān.

﴿… Rather, it is good for you…﴾ because Allah the Exalted shall reward you for that and declare your innocence.

﴿…They will be punished,﴾ ‘They’ here refers to the group who came up with the slander.

﴿…Each according to their share of the sin…﴾ as retribution for the wickedness and wrongdoing each of them has committed.

﴿… As for their mastermind,﴾ This refers to the person who took the greater share of the accountability for the slander by starting indulging into it.

The majority of reciters pronounce the Arabic word ‘kibrahu’ (bearing the basic meaning of the English ‘As for their mastermind’) with the first letter /k/ being pronounced with kasra expressed by the short vowel /i/, while the reciters Hamīd Al ʾAʿraj and Yaʿqūb Al-Ḥaḍramiyy recited it with the first letter /k/ being pronounced with damma expressed by the short vowel /u/.

Abu ‘Amr ibn Al ‘Alaʾ said: The recitation of this word with damma is wrong because ‘kubr’ has to do in Arabic with the meanings of Al-Walāʾ (i.e., guardianship’) and As-Sen, (i.e., the ‘higher age’); with these meanings was narrated the Hadith: “Al-Walāʾ lil- kubr” meaning “Guardianship is relative to the higher age”, meaning one’s guardianship is to be bestowed on the older son.

Al Kisāʾiyy was of the opinion: “They are only various recitations of the same meaning, such as ‘Ṣifr’ and ‘Ṣufr’.”

﴿… He will suffer a tremendous punishment.﴾

The interpreters of Qurʾān have different opinions on Allah's words ﴿As for their mastermind, he will suffer a tremendous punishment.﴾

Some scholars said: it was Ḥassān ibn Thābit.

Dawūd ibn Abu Hind narrated on the authority of ʿAmir Ash-Shuʿabiyy, on the authority of ʿAʾishah (may Allah be pleased with her) who said: Never have I listened to lines of poetry better (than the following ones of) Ḥassān, and never have I set them as an example unless I pray for him to be admitted Paradise, these are his statements addressing Abu Sufyān [before the latter's embracing Islam]:

You satirized Muḥammad but I did reply on his behalf,

And Allah has with Him the reward for this,

My dad's dignity, his father's and mine

Are all a shield for Muhammad's honor,

How dare you insult him, while equal you are not to him?!

The evil do you represent and the goodness is his,

My tongue is a faultless sword,

And my sea is stained not by buckets;

It was said: 'O Mother of the Believers! Did not Allah the Exalted say: 'As for their mastermind, he will suffer a tremendous punishment'?!' She answered: 'He has already suffered a severe kind of punishment, hasn't he? He has become blind and struck with the sword, hasn't he?!'(1)

(1) **The assessment of the reliability of the chain of transmitters:**

- its narrators are reliable.

The authentication of Ḥadīth:

- Aṭ-Ṭabariy mentioned it in (Jāmiʿ al-Bayān) 18/88 from Al-Ḥasan ibn Qazʿah that he said Muslimah ibn ʿAlqamah related to us that Dawūd related to us, with the same chain of narrators and meaning. In (Taqrīb at-Tahdhīb) (1288), Ibn Ḥajar said that Al-Ḥasan ibn Qazʿah is Ṣadūq (probably reliable). He also said in (Taqrīb at-Tahdhīb) (6705) that Muslimah ibn ʿAlqamah is Ṣadūq who had some delusions.
- As-Suyūṭiy mentioned it in (Ad-Durr al-Manthūr) 5/59, and he attributed it to Aṭ-Ṭabariy in (Jāmiʿ al-Bayān).
- In (Al-Marāsīl) (159), Ibn Abī Ḥātim stated that the narration of Ash-Shaʿbiy from ʿAāʾishah is Mursal.

Abu Aḍ-Ḍuḥa narrated on the authority of Masrūq who said: I was at ʻAʾishah's (may Allah be pleased with her); Ḥassān ibn Thābit came in and she ordered for a cushion for him [to sit on]. When he went, I said to ʻAʾishah (may Allah be pleased with her), 'You let that man come in, while he said such and such and about him Allah revealed ﴿As for their mastermind, he will suffer a tremendous punishment'?﴾ She replied, 'Is there a tremendous punishment severer than getting blind?!' I hope that the ﴿tremendous punishment﴾ referred to in that verse is the blindness that afflicted him.' Then she said, 'He used to defend Allah's Messenger (PBUH) [through poetry].'(1)

Others said, "The 'mastermind' in this verse is 'Abdullah ibn Ubay ibn Salūl and his companions."

Ibn Abu Malikah narrated on the authority of 'Urwah, on the authority of ʻAʾishah (may Allah be pleased with her) who said regarding the Ifk narration, "Then, I rode the camel with Safwān leading it by the rope. We passed by a group of the hypocrites, who used to encamp isolated from the people. 'Abdullah ibn Ubay, their head, asked, 'Who is this [woman]?' He was answered, "ʻAʾishah.' Upon this, he (May Allah curse him) said, 'By Allah, certainly there is an affair between them.' He said also, 'Your Prophet's wife stayed the night with a man till the morning; then he came leading a camel with her riding on.' Ḥassān, Misṭaḥ and Ḥamnah started also diving into the gossips, so they were the persons meant in the verse by ﴿As for their mastermind…﴾ After that, the gossips were circulated among people."(2)

---

(1) **The assessment of the reliability of the chain of transmitters:**
- its narrators are reliable.

The authentication of Ḥadīth:
- it is mentioned by Al-Bukhāriy in the book of the Tafsīr of the Prophet (P.B.U.H), chapter of "And Allāh makes clear to you the verses [i.e., His rulings], and Allāh is Knowing and Wise." (4756), and Muslim in the book of the Virtues of the Companions of the Prophet (P.B.U.H), chapter of the Virtues of Ḥassān ibn Thābit (2488).

(2) **The assessment of the reliability of the chain of transmitters:**
- its narrators are reliable.

The authentication of Ḥadīth:
- refer to the previously mentioned chain of narration for the Ḥadīth of Al-ʾIfk.

[Qur'an 24: 12] Allah's saying: ﴿If only…,﴾ would it be that ﴿the believing men and women had thought well of themselves…﴾ of their brethren.

Al-Ḥasan said: 'themselves' here refers to the Muslim believers because they represent oneself.

Similar verses are: Allah's saying: ﴿And do not kill yourselves,﴾ and His saying: ﴿Greet yourselves﴾.

Some scholars of semantics said: The meaning of the verse goes: ﴿If only you think well as did the believing men and women by thinking well of themselves…﴾

It was also said: "themselves" here refers to their families and wives.

Some other scholars were of the opinion that the verse refers to Abu Ayyūb Al-Ansāriyy and his wife Umm Ayyūb Al Ansāriyy (may Allah be pleased with both of them).

Muḥammad ibn Is-ḥaq ibn Yassār narrated on the authority of his father, on the authority of some narrators of this Ḥadith that the wife of Abu Ayyūb Khalid ibn Zayd, i.e., Umm Ayyūb (may Allah be pleased with her) said to him: 'Have not you heard what the people are gossiping about 'Aʾishah (may Allah be pleased with her)?' He said: 'Yes; but this is absolutely false. If you were in the place of 'Aʾishah (may Allah be pleased with her), would you do that, Umm Ayyūb?I' She answered: 'No; by Allah, I would not have done so.' He replied, "Aʾishah (may Allah be pleased with her) is, by Allah, better than you. Subḥān Allah; this is clearly an outrageous slander!'

Upon this Allah revealed: ﴿If only the believing men and women had thought well of themselves, when you heard this ⌜rumor…⌝''﴾[1] meaning as

(1) **The assessment of the reliability of the chain of transmitters:**
- it contains Ibn ʾIsḥāq who is Mudallis.

The authentication of Ḥadīth:
- it is mentioned by Ibn ʾIsḥāq in (As-Sirah an-Nabawiyyah), Ibn Hishām in (As-Sirah an-Nabawiyyah) 2/302, Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 18/96, and Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 8/2546, 2550, from the way of Ibn ʾIsḥāq with the same chain.

Abu Ayyūb and his wife did ﴿and said, This is clearly an outrageous slander!﴾

[Qur'an 24: 13] Allah says: ﴿Why did they not bring four witnesses to testify to it? If they fail to bring the witnesses, then in Allah's sight, they are liars.﴾

[Qur'an 24: 14] Allah says: ﴿Were it not for Allah›s favor upon you, and His mercy, in this World and the Hereafter, you would have suffered, for what you have ventured into…,﴾ this is, the Ifk gossips, ﴿… a great punishment.﴾

[Qur'an 24: 15] Allah says: ﴿When you received it with your tongues…﴾

The Arabic word 'talqawnahu', [translated here as 'received'] means, literally speaking in Arabic 'take it' with your tongues and narrate it from one to another.'

Ubay ibn Ka'b (may Allah be pleased with him) read it as 'tatalqawnahu' with two 't's.

'A'ishah (may Allah be pleased with her) recited it as 'taliqunahu' a verb indicating lying; the relative derivatives of the same are 'Al-walaq', 'Al-alaq', and 'Al-layk', all having the relative meanings of 'lying'.

- As-Suyūṭiy mentioned it in (Ad-Durr al-Manthūr) 5/60 with a strengthened attribution to Ibn al-Munthir, Ibn Mardawayh, and Ibn ʿAsākir.
- Its chain of narrators is weak because Ibn ʾIsḥāq used ʿAnʿanah (the use of the word (from) repeatedly) as his style of narration, which suggests ambiguity for some narrators.
- My response to this point is that the ʿAnʿanah used by Ibn ʾIsḥāq is not a problem here because he clearly mentioned the narrators in one of the narrations mentioned by Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 8/2550. For the point of ambiguity, the narration is backed up with other narrations.
- Thus, Abū Bakr al-ʾAjiriy mentioned a narration in relevance to the narration of Ḥadīth al-ʾIfk as by Ibn Ḥajar in (Fatḥ al-Bāriy) 13/344, and Al-Wāḥidiy in (ʾAsbāb an-Nuzūl) (332).
- All of them mentioned it from the way of ʿAṭāʾ al-Khurasāniy from Az-Zuhriy from ʿUrwah from ʿAāʾishah with the same meaning.
- Likewise, Ibn ʿAsākir mentioned it as in (Ad-Durr al-Manthūr) 5/60 from the way of ʾAflaḥ, the servant of ʾAbī ʾAyyūb, with the same meaning.
- Al-Bukhāriy, in (his Ṣaḥiḥ), mentioned a Shāhid for it as a Muʿallaq Ḥadīth (hanging) in the book of Holding Fast to the Qurʾān and Sunnah, chapter of "…And who (conduct) their affair by mutual consultation…". He said: a man from Al-ʾAnṣār said: "It is not for us to speak of this. Exalted are You, [O Allāh]; this is a great slander."
- Therefore, all the narrations in total reinforce one another, and the Ḥadīth is deemed at least Ḥasan li Ghayrih (a good Ḥadīth reinforced with other narrations).

Al- Khalīl said: the origin of 'Al-walaq' denotes 'haste', and in this regard, he wrote this line:

Jaʾu bi asrabin min Ash- Shami 'yalq'…

(Meaning 'They brought squadrons from the Levant moving in haste …..')

In this context, it is given as an example: 'walq fulān fi as-sayr,' (meaning: So and so is moving and continuing in haste); hence, the recitation of 'Aʾishah (may Allah be pleased with her) may be interpreted as 'You continue in haste spreading slander'.

Muḥammad ibn As-Samayfi' read it as: 'tulqunahu' being derived from the Arabic infinitive 'Ilqa'' which means 'to fling'. Comparable to it and having the same contextual meaning is Allah's saying: ﴿... But they ['alqaw', meaning] will fling to them the saying: Lo! You verily are liars.﴾

[The rest of the verse goes]: ﴿… And spoke with your mouths what you had no knowledge of, and you deemed it an easy matter while with Allah it was grievous.﴾

[Verse 16] Allah says: ﴿And why did you not, when you heard it, say: 'It is not right for us to speak of this, glory be to You (O Allah)!'﴾

The Arabic word 'Subḥānak' [translated here as: ﴿glory be to You (O Allah)…﴾ is an interjection denoting 'glorification' or an exclamation.

﴿… This is a great lie.﴾

[Qur'an 24: 17] Allah says: ﴿Allah warns you…﴾ meaning He cautions and intimidates you ﴿… that you never ever repeat (a mistake) like this…﴾ It was also said that it means: "Allah advises you not to repeat it ever,"

﴿…if you are believers.﴾

[Qur'an 24: 18] Allah says: ﴿Allah has made the verses clear for you, and Allah is the All-Knower…﴾ of the matter of 'Aʾishah and Safwān, ﴿… the All-Wise﴾ Who judged that they are innocent.

[Qur'an 24: 19] Allah says: ﴿Certainly, those who like that (the crime of) slander should be propagated…﴾ meaning "who like that dissoluteness prevails and spreads" ﴿…among those who believe, they will have a painful

punishment in this World and in the Hereafter…﴾ The people meant to have a painful punishment here were ʿAbdullah ibn Ubay and his hypocrite companions. ﴿Allah knows…﴾ that they are liars, ﴿… and you don't know.﴾

[Qur'an 24: 20] Allah says: ﴿Were it not for the grace and mercy of Allah on you, and that Allah is full of kindness and mercy…﴾ The apodosis in this verse is hidden, but is understood to mean: "the Punishment by Allah would have overtaken you."

[Qur'an 24: 21] Allah says: ﴿O believers! Do not follow the footsteps of Satan. Whoever follows Satan's footsteps, then ⌜let them know that⌝ he surely bids ⌜all to⌝ immorality and wickedness. Had it not been for Allah's grace and mercy upon you, none of you would have ever been purified…﴾ from that sin or reformed.

Ibn Muḥaysin and Yaʿqūb recited the Arabic phrase [translated above as ﴿…none of you would have ever been purified﴾ in this verse as (ma zakka,) stressing the letter 'k', meaning, in their opinion, 'the evidence [of innocence] would not have appeared.'

﴿… But Allah purifies whoever He wills...﴾ from the sins and wrongdoing by bestowing His Mercy and Forgiveness. ﴿And Allah is All-Hearing, All-Knowing.﴾

[1924] Al-Ḥusayn ibn Muḥammad ibn Fanjaweih said: ʿAbdullah ibn Yousuf ibn Aḥmad ibn Mālik narrated to us saying: ʿAliyy ibn Zanjwei narrated to us saying: Saʿīd ibn Sayf At-Tamīmiyy narrated to us saying: ʿGhālib ibn Tamīm As-Saʿdiyy narrated to us saying: Khālid ibn Jamīl narrated to us on the authority of Musa ibn ʿUqbah Al-Madiniyy, on the authority of Abu Rawh Al-Kalbiyy, on the authority of Jubayr ibn Nafīr Al-Ḥaḍramiyy, on the authority of Abu Ad-Dardaʾ (may Allah be pleased with him) who said: Allah's Messenger (PBUH) said, "**Should anyone supports a person in a dispute [against somebody else] which he/she knows nothing about, he/she will remain under Allah's wrath until they give up [such support]. Likewise, if anyone's intercession intervenes as an obstacle to one of the punishments prescribed by Allah, he/she will be challenging Allah the Exalted, thus deserving His Wrath and Allah's curse will pursue them until the Day of Judgment.] Similarly, if anyone**

makes an untruthful accusation against a Muslim seeking to slander him/her in this world, Allah the Almighty swears that He will have them melted by the fire of the Hell because of that [false accusation].”(1)

This is based on Allah’s words in His Glorious Book: ﴿Certainly, those who like that (the crime of) slander should be propagated among those who believe, they will have a painful punishment in this world and in the Hereafter.﴾

[Qur’an 24: 22] Allah says: ﴿Do not let the people of virtue and affluence among you swear …﴾ The Arabic equivalent of these words, i.e., “Wala yaʾtal…” is the famous recitation among people.

The morphological form of ‘yaʾtal’ follows the basic verb form ‘yaftaʿil’ in Arabic Morphology; it is derived from the infinitive ‘Al-Aliyyah’ which means swearing.

---

(1) **[1924] The assessment of the reliability of the chain of transmitters:**
- Its chain of narrators contains some Majhūl (unknown) narrators.

The authentication of Ḥadīth:
- Aṭ-Ṭabarāniy mentioned it in (Al-Muʿjam al-Kabīr) as in (Majmaʿ az-Zawāʾid) 4/201, but I have not found it in the printed version. Al-Haythamiy said: its chain of narrators contains some narrators whom I do not know. As-Suyūṭiy rendered it weak as in (Fayḍ al-Qadīr) 3/145. In (At-Targhīb wa at-Tarhīb) 3/152, Al-Mundhiriy said: Aṭ-Ṭabarāniy narrated it, but I cannot get my head around its chain of narrators at the moment. Some of its contents was narrated with a good chain of narrators.
- Al-ʾAlbāniy rendered it weak in (Ḍaʿīf al-Jāmiʿ aṣ-Ṣaghīr) (2236), and he referred to its chain of narrators mentioned in (At-Taqrīb) 3/153. Moreover, Al-Qurṭubiy mentioned it in (Al-Jāmiʿ li ʾAḥkām al-Qurʾān) 12/206 from the narration of Abū Ad-Dardāʾ.
- Some of its contents has Shawāhid. For example, Abū Dawūd mentioned it with his own wording in the book of the Judge, chapter of Regarding a man who helps someone in a dispute without knowing about the case (3597), ʾAḥmad in (his Musnad) 2/70 (5385), and Al-Ḥākim in (his Mustadrak) 2/32 (2222) which is narrated from ʿAbdullāh ibn ʿUmar that he said: I heard the Messenger of Allāh (P.B.U.H) as saying: “If anyone’s intercession intervenes as an obstacle to one of the punishments prescribed by Allah, he has opposed Allah; if anyone disputes knowingly about something which is false, he remains in the displeasure of Allah till he desists, and if anyone makes an untruthful accusation against a Muslim, he will be made by Allah to dwell in the corrupt fluid flowing from the inhabitants of Hell till he retracts his statement.”
- The previous Ḥadīth is Ṣaḥīḥ.
- See: (Silsilat al-ʾAḥādīth aṣ-Ṣaḥīḥah) by Al-ʾAlbāniy (437).

Al Akhfash said: It may also refer to a meaning derived from the Arabic saying: 'ma alwtu juhdi fi shʾn fulan', i.e., I left no effort concerning so and so' with the verb pattern 'alwtu' meaning 'left'.

Abu Rajāʾ Al-ʿUṭāridiyy, Abu Majlaz As-Sudusiyy, Abu Jaʾfar Al Qariʾ and Zayd ibn Aslam recited that verb as 'wala ytaʾlla' with the morphological form following the basic verb form 'yatafaʾal' in Arabic Morphology; and being derived from the infinitives 'Al-Aliyyah' and 'Al-Alwah'.

﴿… The people of virtue and affluence among you…﴾ refer to Abu Bakr Aṣ-Ṣiḍḍiq (may Allah be pleased with him).

﴿… To suspend donations to their relatives, the needy, and the emigrants in the cause of Allah…﴾ These Qur'anic words refer to Misṭaḥ who was in needy and one of the emigrants to Madīnah and also participated in the Battle of Badr. Besides, he was a cousin of Abu Bakr (may Allah be pleased with him).

﴿… Let them pardon and forgive…﴾ who slandered ʿAʾishah (may Allah be pleased with her).

The Arabic equivalent of the words: "… Let them pardon and forgive…" are "wal- yaʿfu wal-yaṣfahu".

Asmaʾ bint Yazīd (may Allah be pleased with her and her father) recited the same on the authority of the Prophet (PBUH) as "wal- taʿfu wal-taṣfahu" with 't' instead of 'y'

﴿…Do you not love to be forgiven by Allah?! And Allah is All-Forgiving, Most Merciful.﴾ When the Prophet (PBUH) read this verse to Abu Bakr Aṣ-Ṣiḍḍiq (may Allah be pleased with him), he (Abu Bakr) replied, "Yes, I would like that Allah forgives me." Then he gave back to Misṭaḥ the financial support he used to give. He, furthermore, added, "I swear by Allah that I will never take it back again from him."

Ibn ʿAbbās and Aḍ- Ḍahak said: Some companions of the Prophet (PBUH), including Abu Bakr (may Allah be pleased with him), swore by Allah that they would not give charity or do any favor to any person gossiped about the Ifk story. So Allah (Exalted be He) revealed tis verse.

[Verse 23] Allah says: ﴿Surely those who accuse chaste, unsuspecting, believing women…﴾ [Unsuspecting includes the meaning of] knowing nothing about the slanders fabricated about them, such as ʿAʾishah (may Allah be pleased with her) who was ignorant of what was gossiped about her.

﴿… Are cursed…﴾ meaning 'subjected to punishment' ﴿… in this life…﴾ by getting slashed and ﴿…the Hereafter…﴾ by being admitted to the Hell. ﴿…And they will suffer a tremendous punishment.﴾

The scholars had different opinions about the ruling included in this verse. Some believed that it applies to those who slander ʿAʾishah and the other wives of the Prophet (PBUH) to the exclusion of the other believing women.

[1925] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn narrated to us saying: Harūn ibn Muḥammad ibn Harūn narrated to us saying: Muḥammad ibn ʿAbdelʿAzīz narrated to us saying: Yaḥya ibn Abdel-Ḥamīd Al-Ḥamāniyy narrated to us saying, Hashīm narrated to us on the authority of Al-ʿAwām ibn Ḥawshab who said: A Shaykh from Banu Kahil narrated to us saying: Ibn ʿAbbās (may Allah be pleased with him and his father) was explaining Surah-t An-Nur and when he reached this verse, i.e., ﴿Surely those who accuse chaste, unsuspecting, believing women…﴾, he said: "It applies to [those who slander] ʿAʾishah and the other wives of Prophet (PBUH) in particular. It did not tackle the subject of repentance, while in the case of slandering another believing woman [other than the Prophet's wives], Allah may give the slanderer a chance for repentance. Then he recited: ﴿And those who accuse the chaste women …﴾ until he reached: ﴿… except for those who repent later and reform, for God is most forgiving and Merciful-to-all.﴾ So, He (the Almighty) has made a chance for repentance here [before the slanderers] and has not made it there [in the case of the Prophet's wives]" The narrator said: A man was so impressed by this explanation that he was about to stand up and kiss his [Ibn ʿAbbās's] head.(1)

(1) **[1925] The assessment of the reliability of the chain of transmitters:**
- Its chain of narrators is weak because it contains Hārūn whom I did not come across. In addition, Yaḥyā al-Ḥamāniy is accused of Ḥadīth stealing. Moreover, it contains an unnamed narrator.

Other scholars said: This verse was revealed about the wives of the Prophet (PBUH) and the ruling included was as said until the verse in the beginning of the Surah was revealed, i.e., ﴿And those who accuse the chaste women and they do not bring forth four witnesses…﴾ till the verse reached: ﴿… except for those who repent later and reform, for God is most forgiving and Merciful-to-all.﴾ Accordingly, Allah has ordained the slashing punishment and made a chance for the slanderers to repent. The repentance may be accepted but their testimony [regarding any case after this] will be rejected.

[1926] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn informed us saying: Ibn Ḥayyān narrated to us saying: Is-ḥaq ibn Muḥammad narrated to us saying: My father narrated to us saying: Ibrāhīm ibn ʿIsa narrated to us saying: ʿAliyy ibn ʿAliyy narrated to us on the authority of Abu Ḥamza Ath-Thumāliyy who said: It was conveyed to us that this verse was revealed about the polytheists of Makkah when there was a covenant between them and Allah's Messenger (PBUH). When a woman went out immigrating from Makkah to Allah's Messenger in Madīnah, the polytheists of Makkah would slander her saying that she immigrated to become a dissolute.(1)

The authentication of Ḥadīth:

- Aṭ-Ṭabariy mentioned it in (Jāmiʿ al-Bayān) 18/104 from Al-Ḥusayn that he said Hushaym related to us, with the same chain of narrators although he said: an elderly from the people of ʾAsad, instead of saying: from the people of Kāhil. Then, he mentioned it with the same meaning.
- Aṭ-Ṭabarāniy also mentioned it in (Al-Muʿjam al-Kabīr) 23/153 (231) from the way of Saʿīd ibn Manṣūr from Hushaym with the same chain and meaning. In (Majmaʿ az-Zawāʾid) 7/80, the author said that it contains an unnamed narrator, but the other narrators are reliable. Moreover, As-Suyūṭiy mentioned it in (Ad-Durr al-Manthūr) 5/64 with a strengthened attribution to Saʿīd ibn Manṣūr and Ibn Mardawayh

(1) **[1926] The assessment of the reliability of the chain of transmitters:**

- Its chain of narrators contains ʾIsḥāq ibn Muḥammad whose narration is not a proof, and his father's narration is Matrūk. In addition, it contains Ath-Thumāliy who is weak and some other narrators whom I could not find.

The authentication of Ḥadīth:

- As-Suyūṭiy in (Ad-Durr al-Manthūr) 5/42 mentioned it with attribution to Ibn Mardawayh from ʾAnas with the same meaning.
- This represents the third opinion concerning the verse which accounts for its relevance with the disbelievers of Makkah.

[Qur'an 24: 24] Allah says: ﴿On the Day their tongues, hands, and feet will testify against them for what they used to do.﴾

The majority of reciters read the Arabic verb standing for "testify" here, i.e., 'tash-hdu' with 't' in the beginning of the verb; while the reciters of Kufa, except ʿAsim, read it with 'ya' in the beginning of the verb, because, in their opinion, the verb is preceding the subject in the Arabic form of this verse.

﴿Their tongues…﴾ will testify against them in a situation before that one when their tongues will be sealed. It was said also that the meaning may be when some people's tongues testify against some others'

﴿Their… hands, and feet will testify against them for what they used to do﴾ in this world.

[Qur'an 24: 25] Allah says: ﴿On that Day, Allah will give them their just penalty in full…﴾

The Arabic word 'Al- Haqq-a' in this verse is pronounced with fatḥa (represented by the sound [a] to function here as an adjective of the penalty [which functions here as an object] and thus translated as "just".)

Mujāhid read it with dammah (represented mostly by the sound [u]) to function here as an attribute of Allah [the subject of the sentence] and this reading is supported by the recitation of Ubay: ﴿On that Day, Allah the true Just will give them their penalty in full…﴾

﴿…And they will ˹come to˺ know that Allah ˹alone˺ is the Ultimate Truth﴾ Who will show them the reality of what He has promised tem in this world.

- The fourth opinion concerning this verse accounts for its relevance with ʿAā'ishah (may Allāh be pleased with her) in order to mention everyone who has the same characteristics viewed in the verse.
- The latter opinion was preferred by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) and Ibn Kathīr. They supported their view with the general meaning understood from: "And those who accuse the chaste women…" and the saying of Allah's Messenger (P.B.U.H): "Avoid the seven destructive things", and he mentioned "slandering the chaste unaware women."
- See: (Jāmiʿ al-Bayān) 18/105 by Aṭ-Ṭabariy and (Tafsīr al-Qur'ān al-ʿAẓīm) 10/199 by Ibn Kathīr.

[Qur'an 24: 26] Allah says: ﴿Bad statements are for bad people and bad people are for bad statements. Good statements are for good people and good people are for good statements…﴾

Most interpreters of the Qurʾān have explained this verse as [having the same meaning in the translation above, i.e.,] bad statements are apt to be said by bad people and bad people are fitting for bad statements and good statements are apt to be said by good people and good people are fitting for good statements.

Ibn Zayd said: The meaning is, rather, that bad women are for bad men and bad men are for bad women; likewise, good women are for good men and good men for good women.

﴿…Such (good people)…﴾ meaning ʿAʾishah and Safwān (may Allah be pleased with both of them). Allah referred to both of them with a plural form as it was the case with the verse ﴿If he had brothers﴾ with 'brothers' in the context referring to two brothers only.

"…Are innocent of…" meaning far above ﴿(each and every) bad statement said about them, for them is forgiveness and generous provision i.e. Paradise.﴾

[1927] Abu An-Naṣr An-Nuʿmān ibn Muḥammad An-Nuʿmān Al Jerjāniyy informed us saying: Muḥammad ibn ʿAbdel-Karīm An-Natili narrated to us saying: Abu Bakr Muḥammad ibn Aḥmad ibn Sufyān At-Tirmidhiyy narrated to us saying: Bishr ibn Al-Walīd Al-Kindiyy narrated to us saying: ʿAmr Abu Ḥafṣ narrated to us on the authority of Sulaymān Ash-Shaybāniyy, on the authority of ʿAliyy ibn Zayd ibn Jadʿān, on the authority of his grandmother, on the authority of ʿAʾishah (may Allah be pleased with her) who said, "I have been granted nine privileges that no woman else has been given: Jibrīl (PBUH) descended [from the Heaven] with my image in the palm of his hand when Allah's Messenger (PBUH) was ordered to marry me. I was virgin when he (PBUH) married me, while his other wives were not, [as they got married before him]. He (PBUH) passed away while his head

was on my lap. He (PBUH) was buried in my abode. The angels gathered in my dwelling. If the Revelation was descended upon him in his other wives', they would get away from him, while it would descend upon him while I was with him under his blanket. I am the daughter of his successor [in leading the Muslim nation] and [best] friend. My innocence was proved by Revelation from the Heaven. I was created with good morals and married to a man of good morals. Besides, I was promised forgiveness and generous provision i.e. Paradise."(1)

(1) **[1927] The assessment of the reliability of the chain of transmitters:**

- It contains Abū Bakr At-Tirmidhiy who is accused of fabrication, An-Nātiliy whom I could not come across, and Ibn Judʿān who is weak and his grandmother whom I could not come across.

The authentication of Ḥadīth:

- Abū Bakr al-ʾAjiriy and Adh-Dhahabiy in (Siyar ʾAʿlām an-Nubalāʾ) 2/141 mentioned it from ʾAḥmad ibn Yaḥyā Al-Ḥalawāniy from Bishr ibn al-Walīd with the same chain and wording. Adh-Dhahabiy said: its chain is good.
- Abū Yaʿlā in (his Musnad) 8/90 (4626) mentioned it with an addition of (except for Maryam bint ʿImrān).
- Aṭ-Ṭabarāniy also mentioned it in (Al-Muʿjam al-Kabīr) 23/30 (76) with the same meaning and it contains six privileges.
- Al-Wāḥidiy also mentioned it (Al-Wasīṭ) 3/314 with the same wording.
- All of them narrated it from the narration of Bishr ibn al-Walīd al-Kindiy with the same chain.
- Al-Haythamiy in (Majmaʿ az-Zawāʾid) 9/241 said: some of its contents are mentioned in Aṣ-Ṣaḥīḥ and other sources, and I do not know some of the narrators mentioned among the chain of Abī Yaʿlā.
- In (Al-Mustadrak) 4/11 (6730), Al-Ḥākim mentioned it with a simple change from the narration of ʾIsmāʿil ibn Abī Khālid that he said ʿAbd ar-Raḥmān ibn Aḍ-Ḍaḥḥāk told us that ʿAbdullāh ibn Ṣafwān came over to ʿAāʾishah accompanied with another man, and they both asked her about herself. Then, ʿAāʾishah (may Allāh be pleased with her) mentioned the Ḥadīth with the same meaning.
- Additionally, Al-Ḥākim said that its chain is Ṣaḥīḥ in accordance with what Adh-Dhahabiy stated in (At-Talkhīṣ).
- Moreover, Ibn Abī Shybah narrated it in (his Muṣannaf) 12/129 (12328).
- In (Al-Muʿjam al-Kabīr) 23/30 (75), Aṭ-Ṭabarāniy mentioned some of it with a simple change from the way of Ash-Shaʿbiy from Masrūq from ʿAāʾishah.

[Qur'an 24: 27] Allah says: ﴿O you who believe! Enter not houses other than your own…﴾

[1928] Al Ḥusayn ibn Muḥammad ibn Fanjaweih informed us when I was rehearsing [this Surah] before him saying: Abdullah ibn Yousuf narrated to us saying: Al Ḥusayn ibn Bakhtaweih narrated to us saying: Both ʿAmr Ibn Thawr and Ibrāhīm ibn Abu Sufyān narrated to us saying: Muḥammad ibn Yousuf Al-Faryābiyy narrated to us saying: Qays narrated to us on the authority of Ashʿath ibn Swār, on the authority of ʿUday ibn Thabīt who said, 'A woman from the Ansār came in and said, "O Allah's Messenger! Sometimes when I am at home in a condition that I do not like anyone, even my father or son, to see me in, my father or another man of my family comes in and see me like this. What can I do?" Upon this the verse, ﴿O you who believe! Enter not houses other than your own until you have asked permission and greeted those in them…﴾[1]

Some interpreters of the Qurʾān said: The [Arabic] phrase 'tastaʾnisu' means 'to ask permission' [as translated above].

Saʿīd ibn Jubayr narrated on the authority of Ibn ʿAbbās (may Allah be pleased with him and his father) that he said, "The phrase in question was, rather,'tastaʾdhinu' [having same meaning in English as translated here] but the scribe made a mistake [in pronouncing the same]."

Ubay ibn Kaʿb, Ibn ʿAbbās, and Al Aʿmash used to recite it as 'hatta tastaʾdhinu' [translated as 'until you have asked permission']. The verse includes

---

(1) **[1928] The assessment of the reliability of the chain of transmitters:**

- It is Mursal, and I could not come across some of its narrators. In addition, ʾAshʿath is weak.

The authentication of Ḥadīth:

- Al-Wāḥidiy mentioned it in (ʾAsbāb an-Nuzūl) (638) from the way of the compiler with the same chain and wording.
- Aṭ-Ṭabariy mentioned it in (Jāmiʿ al-Bayān) 18/110-111 from the way of Hushaym from ʾAshʿash with the same chain and wording.
- Ibn Kathīr mentioned it in (Tafsīr al-Qurʾān al-ʿAẓīm) 10/209 from the way of ʾAshʿath with the same chain of narrators. As-Suyūṭiy mentioned it in (Ad-Durr al-Manthūr) 5/68 and (Lubāb an-Nuqūl) (143) with a strengthened attribution to Al-Firyābiy.

taqdim [i.e., positioning of some words before others rather than their typical positions] and taʾkhīr [i.e., positioning of some words after others rather than their usual positions]; accordingly, the typical sentence should have been, rather: "until you have greeted and asked permission from those in them…" That is found in the mus-ḥaf [i.e., copy of the Glorious Qurʾān) of Ibn Masʿūd (may Allah be pleased with him). This is to say, "Peace be upon you. May I enter?"

Yūnus ibn ʿUbayd narrated on the authority of ʿAmr ibn Saʿīd Ath-Thaqafiyy that he said: "A man asked for permission from Allah's Messenger (PBUH) to enter saying, 'would I come in?' The Prophet (PBUH) said to a woman called Rawḍah (may Allah be pleased with her), 'Stand up and teach him. He does not know the genteel way for taking permission; tell him to say, 'Peace be upon you. May I enter?' The man listened to her and said the same. Upon this, the Prophet (PBUH) said, 'Enter.'"

Mujāhid and As-Suddiyy said, "The meaning is, rather, to try to attract someone's attention by a slight cough, clearing of the throat or coughing up and spitting out."

Al Aʿmash narrated on the authority of ʿAmr ibn Murrah, on the authority of Yaḥyah ibn Al- Jazzār on the authority of the nephew of Zaynab (may Allah be pleased with her), wife of Ibn Masʿūd on the authority of Zaynab (may Allah be pleased with her) who said: "On coming back home and on reaching the door, ʿAbdullah used to cough up and spit out, as he would not like to come in without attracting our attention lest he might see something he would dislike."

ʿIkrimah said, it is, rather, saying [as a means of attracting the dwellers' attention,] 'Glory be to Allah', 'There is no God worthy of worship except Allah', 'Allah is the Greatest', etc.

[1929] Abu ʿAbdullah ibn Fanjaweih informed us saying: Abu Bakr ibn Kharjah narrated to us saying: Muḥammad ibn ʿAbdullah ibn Sulaymān Al Ḥaḍramiyy narrated to us saying: ʿAbdullah ibn ʿUmar ibn Abbān narrated to us saying: ʾAbder-Rahīm ibn Sulaymān narrated to us on the authority of Wāsil ibn As-Sayīb, on the authority of Abu Sawrah, on the authority of Abu

Ayūb Al Ansāriyy (may Allah be pleased with him) who said: We said to Allah's Messenger (PBUH), 'What is 'Al-Istiʾnas' [an infinitive derived from the verb 'tastaʾnisu' mentioned above]?' – referring to Allah's saying, ﴿… until you have asked permission and greeted those in them…﴾ He (PBUH) answered: "it is to express loud exaltation, glorification, or praise of Allah and try slight coughing or clearing the throat [as a means of attracting the dwellers' attention] and then ask the dwellers for a permission to enter."(1)

Al Khalīl said: 'Al-Istʾnas' is 'to perceive' as derived from Allah's words, [quoting Prophet Musa's statement to his family,] 'Stay here. Verily I perceive a fire.'"

Semanticists said, "'Al-Istʾnas' is to perceive whether there are dwellers inside a home and ask for a permission from them to come in."

The Arab people traditionally would send somebody, when desiring to enter some abode, saying to him/her, 'Go and 'Istʾnis' whether you perceive somebody inside?' meaning 'See whether somebody is there?'

It was narrated also that Abu Musa Al Ashʾariyy (may Allah be pleased with him) went to the house of ʾUmar ibn Al Khattab's (may Allah be pleased with him) and said, "Peace be upon you. May I enter?" ʾUmar said, "One." Abu Musa said again, "Peace be upon you. May I enter?" ʾUmar commented,

---

(1) **[1929] The assessment of the reliability of the chain of transmitters:**

- Its chain of narrators is very weak because it contains Abū Sūrah and Wāṣil ibn As-Sāʾib.

The authentication of Ḥadīth:

- It is mentioned by Ibn Abī Shaybah in (his Muṣannaf) 8/419 (5726), Ibn Mājah in the book of the Etiquette, chapter of seeking permission (3707), Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 4/187 (4065), and Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 8/2567. All of them narrated it from the way of ʿAbd ar-Raḥīm ibn Sulaymān with the same chain of narrators.
- At-Tirmidhiy mentioned it in (Nawādir al-ʾUṣūl) 2/120 and (Al-ʾAṣl) (228). As-Suyūṭiy also mentioned it in (Ad-Durr al-Manthūr) 5/69 with a strengthened attribution to Ibn Mardawayh.
- In his book (Tafsīr al-Qurʾān al-ʿAẓīm) 10/210-211, after he mentioned the narration mentioned by Ibn Abī Ḥātim, Ibn Kathīr said that this is a Gharīb Ḥadīth.
- In his book (Fatḥ al-Bāriy) 11/8, Ibn Ḥajar said: Ibn Abī Ḥātim mentioned this Ḥadīth with a weak chain of narrators from the narration of Abī ʾAyyūb.

"Two." Abu Musa repeated, "Peace be upon you. May I enter?" Then he went away. Upon this ʾUmar sent behind him a person to bring him back and asked him about what he did? Abu Musa replied: "I heard Allah's Messenger (PBUH) saying: "Permission is to be sought thrice. If permission is granted, [you may enter]; otherwise, go back." ʾUmar (may Allah be pleased with him) said, "Bring me an evidence [for attributing this Ḥadith to the Prophet (PBUH)] or I will punish you." Abu Musa (may Allah be pleased with him) went on and brought a person who was with him on listening to this Ḥadith.

It was narrated on the authority of ʿAṭaʾ that a man said to the Prophet (PBUH): "Would I ask my mother for permission to come in?" He (PBUH) said, "Yes." The man said, "She has nobody to serve her except me. Should I ask her for permission every time I would come in?" the Prophet (PBUH) replied, "Would you like to see her undressed?!" The man said, "No." the Prophet (PBUH) then said, "So; seek permission."

[1930] Al Ḥusayn ibn Muḥammad ibn Fanjaweih informed us saying: Musa ibn Muḥammad ibn ʿAliyy narrated to us saying: ʿAbdullah ibn Muḥammad ibn Wahb narrated to us saying: Muḥammad ibn Ḥamīd narrated to us saying: Jarīr ibn ʿAbdel Ḥamīd narrated to us on the authority of Suhayl ibn Abu Ṣaliḥ, on the authority of his father, on the authority of Abu Ḥurayrah who said: Allah's Messenger (PBUH) said: "If a person peeks at others' dwelling without permission from them, they are entitled to gouge his/her eyes out."(1)

---

(1) **[1930] The assessment of the reliability of the chain of transmitters:**

- Its chain of narrators is weak because it contains ʿAbdullāh ibn Muḥammad ibn Hawb whose memorization and uprightness are criticized. In addition, I could not come across some of its narrators. Moreover, Muḥammad ibn Ḥumayd is weak. However, this Ḥadīth is Ṣaḥīḥ as it will be explained.

The authentication of Ḥadīth:

- Muslim mentioned it in the book of the Etiquettes, chapter of Prohibiting looking inside the house of the other (2158) from the way of Jurayj ibn ʿAbd al-Ḥamīd with the same chain and wording. Additionally, Abū Dawūd mentioned it in the book of the Etiquettes, chapter of Seeking permission (5172) from the narration of Suhayl with the same chain and meaning.

[1931] Ibn Fanjaweih also informed us saying: ʿUbaydullah ibn Muḥammad ibn Shanabah narrated to us saying: Muḥammad ibn ʿAbdullah ibn Sulaymān Al-Ḥaḍramiyy narrated to us saying: Abu Bakr narrated to us saying: Ibn ʿUiaynah narrated to us on the authority of Az-Zuhriyy who heard Sahl ibn Saʿd (may Allah be pleased with both of them) saying: A man stood at one of the chambers of the Prophet (PBUH) looking inside while rubbing his head with a comb in his hand. The Prophet (PBUH) said to him: "If I had known you were peeking [on purpose], I would have pierced that comb in your eyes. Asking permission is meant to escape from the look of an eye."(1)

﴿…That is better for you, in order that you may remember.﴾

[Verse 28] Allah says: ﴿If you find no one inside…﴾ these homes to give you permission to enter, ﴿ …Do not enter until you have been given permission. And if you are asked to leave, then leave.﴾ Do not remain standing

- Furthermore, Al-Bukhāriy mentioned it with the same meaning from the narration of Abū Hurayrah in the book of Ransoms, chapter of Whoever took his right or retaliation from somebody without submitting the case to the ruler (6888), and chapter of The one who looks into the house of others… (6902). Moreover, An-Nasāʾiy mentioned it in (Al-Mujtabā) 8/61, the book of Al-Qasāmah, chapter of The one who takes retaliation and his right.

(1) **[1931] The assessment of the reliability of the chain of transmitters:**

- Its narrators are reliable except for the Shaykh of the compiler who was not exposed to Jarḥ or Taʿdīl.

The authentication of Ḥadīth:

- Al-Bukhāriy mentioned it in the book of Seeking Permission, chapter of Seeking permission for looking (6241). At-Tirmidhiy also mentioned it in the book of Seeking Permission, chapter of the one who looks into the house of people… (2709). Both narrations come from the way of Sufyān ibn ʿUyaynah with the same chain.
- Al-Bukhāriy also mentioned it in the book of Ransoms, chapter of the one who looks into the house of people… (6901), and in the book of Clothing, chapter of Combing (5924). In addition, Muslim mentioned it in the book of the Ettiquetes, chapter of Prohibiting looking into the house of others (2156). Moreover, An-Nisāʾiy mentioned it in (Al-Mujtabā) 8/60, book of Al-Qasāmah (Retaliation), chapter of Injuries that expose the bone.
- All of them narrated it from different narrations from Az-Zuhriy with the same chain and meaning.

at their doors. ﴿That…﴾- referring to 'leaving'- ﴿…is purer…﴾ and better ﴿… for you. And Allah has ˹perfect˺ knowledge of what you do.﴾

When this verse was revealed, Abu Bakr Aṣ-Ṣiḍḍiq (may Allah be pleased with him) said, "O Allah's Messenger! You know there are caravansaries and dwellings where nobody lives in in the way of the Levant?!" Upon this Allah the Exalted revealed:

[Qur'an 24: 29]: ﴿There is no blame on you if you enter houses that are not inhabited …﴾ without permission ﴿… where there is something of benefit for you…﴾

The scholars differed in opinion regarding the 'houses' referred to in the verse.

Qattadah said: They refer to the inns and motels built to provide lodging, food, etc., for travelers.

Mujāhid said: [This refers to] the packsaddles used to be placed in the way to Madinah and some furnishings in the houses where nobody lived. The roads were then safe. So, Allah made it permissible for Muslims to enter such houses without permission.

Muḥammad ibn Al-Hanafiyyah said: These are the inns of Makkah.

Aḍ-Ḍahak said: These are the ruined houses to which travelers resort in summer and winter.

ʿAṭaʾ was of the opinion that they are the abandoned houses and 'al-mataʿ' [translated above as 'something of benefit for you'] refers to relieving oneself, passing urine or stool, in such places.

Ibn Zayd saw that these are the commercial inns and lodgings rented [for temporary residence].

Ibn Jarīr said that these are all types of houses where there are no inhabitants in general; because asking permission was meant in order that no one enters suddenly in a place where there may be somebody undressed or the like. If this is not the case, there is no meaning for asking permission.

﴿And Allah knows what you reveal and what you conceal.﴾

[Qur'an 24: 28] Allah says: ﴿Tell believing men to lower their gaze,﴾ this means meaning not to look at what is forbidden for them to look at.

The scholars differed as to what is meant by the article 'min' [which literally means 'from'], in of the Arabic phrase: "…yaghḍu min abṣarihim," [translated above as 'to lower their gaze'.] 'Min' here is inserted redundantly and so the meaning may go 'yaghḍu abṣarihim' [without min], while the other scholars see that its meaning is effective in the ruling derived from the verse, because the believers are not required, in principal, to lower their gaze; rather, they are ordained to lower their gaze from what is forbidden for them to look at.

﴿… And guard their private parts…﴾ against what is forbidden for them [i.e., having forbidden sexual relationships]. This is the interpretation approved by most interpreters of the Qurʾān.

Ibn Zayd, on the other hand, said: All what is in the Qurʾān about 'guarding private parts' is meant to be against having forbidden sexual relationships except this verse where the meaning is to guard one's private parts against being looked at by others. The evidence for this interpretation is omitting 'min' from the relative Arabic phrase.

﴿That is purer for them. God is acquainted with what they do.﴾

[1932] Ibn Fanjaweih informed me while listening to my recitation of the Qurʾān at my home saying: ʿAbdullah ibn Yousuf ibn Aḥmad ibn Mālik narrated to us saying: 'Al Ḥasan ibn ʿAliyy ibn Zakariyyā narrated to us saying: 'Abu Ar-Rabīʿ Az-Zahrāniyy narrated to us saying: Ismāʿīl ibn Jaʿfar narrated to us saying, ʿAmr ibn Abu ʿAmr narrated to us on the authority of Al-Muṭṭalib ibn Ḥanṭab, on the authority of ʿUbādah ibn Aṣ-Ṣāmit that Allah's Messenger (PBUH) said: "Guarantee me six things you abide by and I guarantee you Paradise: Tell the truth whenever you speak; fulfill your promises when you give them. Be up to the trust when you are entrusted with

something; safeguard your private parts; lower your gaze and prevent your hands from harming others."(1)

[1933] Ibn Fanjaweih informed us saying: ʿUbaydullah ibn Muḥammad ibn Shanabah narrated to us saying: Muḥammad ibn ʿAbdullah ibn Sulaymān Al Ḥaḍramiyy narrated to us saying: ʿAbdel-Wārith narrated to us saying: My father narrated to me saying: ʿAnbasah ibn ʿAbder-Rahmān narrated to us saying: Abu Al-Hasan narrated to us that he heard ʿAliyy ibn Abu Tālib (may Allah be pleased with him) saying: Allah's Messenger (PBUH) said: **"Gazing at the beauties of a woman is a poisoned arrow of Iblis (the Satan). He who prevents his**

(1) **[1932] The assessment of the reliability of the chain of transmitters:**

- It contains Al-Ḥasan ibn ʿAliy ibn Zakariyyā who used to fabricate Ḥadīth, and Al-Muṭṭalib did not hear from ʿUbādah ibn Aṣ-Ṣāmit. However, it is A Ṣaḥīḥ Ḥadīth as it has Shawāhid that will be clarified.

The authentication of Ḥadīth:

- It is mentioned by Ibn Ḥibbān in (his Ṣaḥīḥ) and (Al-ʾIḥsān) 1/506 (271), Al-Kharāʾiṭiy in (Makārim al-ʾIkhlāq) 1/192 (175), and Al-Bayhaqiy in (Shuʿab al-ʾIīmān) 4/205 (4802). All of them narrated it from the way of Abī ar-Rabīʿ Az-Zuhrāniy with the same chain.
- ʾAḥmad mentioned it in (his Musnad) 5/323 (22757), and Al-Ḥākim in (his Mustadrak) 4/339 (8066). The latter said its chain is Ṣaḥīḥ, but none of them mentioned its authentication. However, Adh-Dhahabiy commented on it saying: it is Mursal. Moreover, Al-Bayhaqiy mentioned it in (As-Sunan al-Kubrā) 6/288. Al of them narrated it from the way of ʾIsmāʿīl ibn Jaʿfar with the same chain.
- Ibn Abī ad-Dunyā mentioned it in (Makārim al-ʾAkhlāq) (116), and Al-Bayhaqiy mentioned it in (Shuʿab al-ʾIīmān) 4/320 (5256) from the way of ʿAmr ibn Abī ʿAmr with the same chain.
- Although its chain is cut off as Al-Muṭṭalib did not hear from ʿUbādah ibn Aṣ-Ṣāmit, it has a Shāhid from the narration of ʾAnas ibn Mālik that is mentioned by Al-Ḥākim in (Al-Mustadrak) 4/399 (8067). It has another Shāhid from the narration of Az-Zubayr that is mentioned by Al-Bayhaqiy in (Shuʿab al-ʾIīmān) 4/365 (5424), but it is cut off. However, the Ḥadīth at hand is Ṣaḥīḥ with its two Shawāhid. Moreover, As-Suyūṭiy rendered it Ṣaḥīḥ as it is stated in (Fayḍ al-Qadīr) 1/535 (1095).
- Al-Manāwiy in (Fayḍ al-Qadīr) said: Adh-Dhahabiy in his short note about Al-Bayhaqiy said: its chain is Ṣaḥīḥ. Al-ʿAlāʾiy in (his ʾAmāliy) said: its chain is good, and it has other ways of narrations, but this is the best of them. This means that the Ḥadīth does not reach the degree of Ḥasan. However, Al-ʾAlbāniy rendered it Ṣaḥīḥ in (Silsilat al-ʾAḥādīth aṣ-Ṣaḥīḥah) (1470).

eyes [from looking at this], seeking the reward of Allah the Exalted, Allah the Exalted will compensate him for this by an act of worship that will give hive him pleasure."(1)

---

(1) **[1933] The assessment of the reliability of the chain of transmitters:**

- It is very weak as it contains ʿAnbasah ibn ʿAbd ar-Raḥmān who narrated fabricated ʾAḥādīth. It also has other ways of narrations that are not correct.

The authentication of Ḥadīth:

- I could not find it in the Musnad of ʿAliy ibn Abī Ṭālib (may Allāh be pleased with him).
- Al-Ḥākim in (Al-Mustadrak) 4/349 (7875), and Al-Quḍāʿiy in (Musnad ash-Shihāb) 1/196 (292) narrated from ʾIsḥāq ibn ʿAbd al-Wāḥid al-Qurashiy from Hushaym from ʿAbd ar-Raḥmān ibn ʾIsḥāq from Muḥārib ibn Dithār from Ṣilah ibn Zufur from Ḥudhayfah (may Allāh be pleased with him) that he said: the Messenger of Allāh (P.B.U.H) said: "The unlawful look is a poisonous arrow from Satan. Whoever ignores it for fearing Allāh, Allāh Almighty will recompense him with firm belief that he can feel its sweetness in his heart." Al-Ḥākim said: its chain is Ṣaḥīḥ, but it was not authenticated. In (At-Talkhīṣ), Adh-Dhahabiy commented: ʾIsḥāq is weak, and ʿAbd ar-Raḥmā is called Al-Wāsiṭiy who is weak. It also contains another defect which is the ʿAnʿanah used by Hushaym who is Mudallis. In (Silsilat al-ʾAḥādīth aḍ-Ḍaʿīfah) (1065), Al-ʾAlbāniy said: it is very weak. It is actually weak as he said.
- In (Al-Muʿjam al-Kabīr) 10/173 (10362), Aṭ-Ṭabarāniy mentioned it with the same chain from Ibn Masʿūd (may Allāh be pleased with him) that he said: the Messenger of Allāh (P.B.U.H) said: "The unlawful gaze is an arrow, and the arrows of Satan are poisonous. Whosever ignores it for fearing me, I shall recompense him with firm belief that he can find its sweetness in his heart.". In (Majmaʿ az-Zawāʾid) 8/63, Al-Haythamiy said: it contains ʿAbd ar-Raḥmān ibn ʾIsḥāq Al-Wāsiṭiy who is weak.
- In (Musnad ash-Shihāb) 1/196 (293), Al-Quḍāʿiy mentioned from the narration of ʿAbdullāh ibn ʿUmar that he said: the Messenger of Allāh (P.B.U.H) said: "The unlawful gaze is an arrow from Satan. Whoever ignores it for fearing me, he will be recompensated with firm belief that he can find its taste in his heart." In (Taqrīb at-Tahdhīb) (3823), Ibn Ḥajar stated that this Ḥadīth contains ʿAbd ar-Raḥmān ibn ʾIsḥāq Al-Wāsiṭiy who is weak.
- Apparently, ʿAbd ar-Raḥmān ibn ʾIsḥāq hesitated in his narration as he once narrated it from Ḥudhayfah, he narrated it a second time from Ibn Masʿūd, and he narrated it a third time from Ibn ʿUmar. This represents another defect in the Ḥadīth.
- In (his Musnad) 5/264 (22278), ʾAḥmad mentioned, with the same chain, the narration of Abī ʾUmamah (may Allāh be pleased with him) from the Messenger of Allāh (P.B.U.H) that he said: "Any Muslim looks at the charms of a woman for the first gaze, then he lowers his gaze, Allāh creates in his heat a worship that he finds its sweetness." In (Taqrīb at-Tahdhīb) (4851), Ibn Ḥajar stated that its chain contains ʿAliy ibn Yazīd Al-ʾAlhāniy who is weak. In (Al-Majrūḥīn) 2/110, Ibn Ḥibbān said: ʿAliy's narration is ultimately Munkar (disclaimed).
- The chain of the Ḥadīth at hand also contains Al-Qāsim ibn ʿAbd ar-Raḥmān Ad-

[1934] Ibn Fanjaweih informed us saying: Ibn Shanabah narrated to us saying: Al-Ḥaḍramiyy narrated to us saying: Saḥl ibn Sāliḥ Al-Anṭakiyy narrated to us saying: Abu Dawūd narrated to us saying: Abbān ibn Yazīd narrated to us on the authority of Yaḥiya ibn Kathīr, on the authority of Abu Jaʿfar, on the authority of Abu Hurayrah (may Allah be pleased with him), on the authority of the Prophet (PBUH) who said: "While a man was praying, a woman passed by him. He followed her with such [admiring] gaze that he went blind."(1)

[Qur'an 24: 31] Allah says: ﴿Tell believing women to lower their gaze…﴾ from what is forbidden for them to look at.

﴿… And guard their private parts…﴾ against what is forbidden for them [i.e., having forbidden sexual relationships]; and it was said also it means 'to guard their private parts against being looked at by others.'

﴿And not to reveal their adornments [zinatahum in Arabic] …﴾ to a non-mahram (i.e., a person they can marry) ﴿… except what normally appears…﴾ Adornments are classified into two types: hidden adornments like anklets, wristlets, earrings, bracelets, wristbands, etc. and normally-apparent adornments. The scholars had different opinions on what is meant by the normally- apparent adornments which Allah excluded in the verse and made it permissible for women to normally reveal.

Dimashqiy who is Ṣadūq who sometimes mentions Gharīb Ḥadīth as it is stated by Ibn Ḥajar in (Taqrīb at-Tahdhīb) (5505). Ibn Ḥibbān said about Al-Qāsim concerning the previous point: his narration is very weak.

- To conclude, the Ḥadīth at hand is weak considering all its narrations, and I could not come across a correct chain for it. In (Silsilat al-ʾAḥādīth aḍ-Ḍaʿīfah (1064), Al-ʾAlbāniy mentioned it and said: it is very weak.

(1) **[1934] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak as it contains Yaḥyā ibn Abī Kathīr who is Mudallis and used the ʿAnʿanah, and ʿUbaydullāh ibn Shanbah who was not exposed to Jarḥ or Taʿdīl.

The authentication of Ḥadīth:

- In (Al-Firdaws) 2/16 (2112), Ad-Daylamiy mentioned it from the narration of Abī Hurayrah.

Ibn Masʿūd (may Allah be pleased with him) said: They are the clothes. He was also reported to have said: They are shawls. This interpretation is supported by the meaning referred to in the verse ﴿O Children of Adam! Dress properly [Khuzu zinatakum in Arabic] whenever you are at worship,﴾ as 'zinatakum' here refers obviously to 'dressing well'.

Ibn ʿAbbās (may Allah be pleased with him and his father) and his followers were of the opinion that they [i.e., adornments] refer to kohl, rings, wristlets, and hair dying.

Aḍ-Ḍahak and Al-Awzāʿi said: They refer to the face and hands.

Al-Hasan saw that they mean the face and clothes.

ʿAʾishah (may Allah be pleased with her) reported the Prophet (PBUH) as saying, **"It is not permissible for a menstruating woman who believes in Allah and the Last Day to reveal anything other than her face and hands to that extent; then he grasped half of dhiraʿ (dhiraʿ in Arabic is an extent from the wrist to the tip of the middle finger.)"**

Allah the Almighty and His Messenger (PBUH) made it permissible for women to reveal that extent of their bodies because it is not ʿawrah (body parts that are not allowed to be revealed to others). So women are allowed to reveal that extent of their bodies during prayer and the rest of their bodies are considered ʿawrah and so must be covered.

﴿Let them draw their veils…﴾ The Arabic word for veils, i.e. khumur, is a plural of khumar which means a piece of cloth covering the woman's head, ﴿… over their chests…﴾ covering by this their hair, earrings, and necks. ʿAʾishah (may Allah be pleased with her) said: "May Allah bestow His Mercy on the early emigrant women. When Allah revealed: ﴿Let them draw their veils over their chests …,﴾ they tore the thickest of their Murut (woolen dresses or waist-binding clothes or aprons etc.) and covered themselves with. "

﴿…And not reveal their ˹hidden˺ adornments …﴾ which they were ordained to cover and not unveil during performing prayer or before non-marriageable persons; these, namely, are all that is other than the face, the hands and the top surface of the feet.

﴿…Except to their husbands, their fathers, their fathers-in-law, their sons, their stepsons, their brothers, their brothers' sons or sisters' sons, their fellow women,…﴾ fellow women here refers to the Muslim women, because it is unlawful for a Muslim woman to reveal her hidden adornments before a non-Muslim woman except if the latter is a slave- maid of her; this is what is meant by Allah's saying: ﴿… those in their possession…,﴾ according to Ibn Jurayj.

Explaining ﴿…their fellow women﴾, Hishām ibn Al Ghāz reported on the authority of ʿUbādah ibn Nusayy that he disliked that a Christian woman may kiss a Muslim woman or see her ʿAwrah.

ʿUbadah said: ʿUmar ibn Al-Khattab (may Allah be pleased with him) wrote to Abu ʿUbaydah ibn Al-Jarrāḥ (may Allah be pleased with him): "After greeting, I was informed that some Muslim women go to hammams [public baths] with women of the Scriptures. Prevent this. Make sure it is prevented." The narrator said: Abu ʿUbaydah (may Allah be pleased with him) invoked in this situation saying: "O Allah ! Any woman going to a hammam without a reason of relieving herself; going, rather, to beautify her face, may Allah make her face black on the Day when faces [of good doers] are whitened."

Some scholars said: ﴿… those in their possession…﴾ refer to their salves as it is lawful for them to reveal of their adornments to those slaves what they are allowed to reveal to their non-marriageable persons.

﴿… Male attendants with no desire…﴾ Those are the men who are dependent, desiring the food that may be left over and not possessing any sexual desire for women.

Ibn ʿAbbās (may Allah be pleased with him) said: It refers to the men before whom women do not get shy. He was also reported to have said: It means the idiot men or the impotent men.

Mujāhid said: It refers to the foolish men who know nothing about women's affairs.

Al Ḥasan said: It means the men who are sexually impotent.

Saʿīdibn Jubayr said: It means the mentally ill.

ʿIkrimah said: It refers to the men who were castrated.

Al-Ḥakam ibn Abbān narrated on his [ʿIkrimah's] authority that it refers to the intersex persons whose male members cannot become erect.

Az-Zuhriyy narrated on the authority of ʿUrwah, on the authority of ʿAʾishah (may Allah be pleased with her) that she said: There was an intersex person who used to enter unto the wives of the Prophet (PBUH). He was considered one of the ﴿… Male attendants with no desire…﴾ One day, the Prophet (PBUH) entered unto some of his wives while this person was there describing a woman saying: 'When she comes in, she does so with four things; and when she goes out, she does so with eight things.' Upon this, the Prophet (PBUH) said: **"I see this person is aware of what is happening here, isn't he?! Do not let this person enter unto you anymore."** The person was then prevented from entering unto them.

Ibn Zayd said: The persons meant here are those who are closely attached to a family that they become as part of that family with no sexual desire towards its women; they are only close to them because of this attachment.

[The Arabic equivalent of ﴿… Male attendants with no desire…﴾ is "awi at-tābiʿīn-a ghayr-i oli l-irbat-i mina r-rijāl-i "] "al-irba-t-i" and "alarab" are relative derivatives meaning "desire". An example of this is to say: "aribtu ila kadhaz, [meaning, 'I desired to do so and so,'] " or "aribtu araban, [meaning I needed such thing.]"

The reciters of the Qurʾān had different recitations regarding the pronunciation of 'ghayr'

Abu Jaʿfar, Ibn ʿAmir, ʿAsim according to the narration of Abu Bakr, and Al Mufaḍal recited it in the accusative case ['ghayr-a'] because either of two reasons: the first is being 'ḥāl' (meaning 'a circumstantial adverb') as 'alttabiʿin-a' is definite and 'ghayr-a' is indefinite.

The other reason is being a kind of 'istithnāʾ' (meaning 'exclusion case') and hence, 'ghayr' means 'illa', i.e., 'except for'

The other reciters read it in the genitive case as being an adjective of 'alttabiʿin-a'.

﴿… or children who are still unaware of women's nakedness.﴾ This phrase means the children who do not yet know about unveiling the private parts of women in the context of sexual intercourse. The Arabic equivalent of 'children', i.e., 'aṭ- ṭifl' refers to both singular and plural.

﴿… Let them not stomp their feet,﴾ this is to say, let them not shake their feet while moving ﴿… To draw attention to their hidden adornments,﴾ 'hidden adornments' means here anklets and jewelry.

﴿Turn to Allah in repentance all together,﴾ for falling short of following Allah's ordinances and abstaining of His prohibitions.

It was also said that it means: Turn to obeying Allah in following the good manners and refraining from bad behaviors mentioned in this Surah, ﴿…O believers, so that you may be successful.﴾

[Qur'an 24: 32] Allah says: ﴿Marry off the singles among you…﴾ The verse means: O believers, arrange marriages for those of you who are spouseless of the freemen and free women.

﴿As well as the righteous of your bondmen and bondwomen…﴾ Al-Ḥasan read ' ʿmin ʿibadikum' (the Arabic equivalent of ' of your bondsmen' here) as ' ʿ min ʿabidikum'

'Ayāmā (the Arabic equivalent of 'of your bondswomen' here) is the plural form of 'ayyim', namely, a spouseless female, whether she is a virgin or one previously married, or a spouseless male. It is given as an example in Arabic: 'rajul-un ayyim' (meaning a spouseless man) and 'imrʾā ayyim or ayyim-ah' (meaning a spouseless woman). The verb forms derived from this word is 'āmat'; for example, āmat al-marʾā-tu (meaning the woman became spouseless); 'taʾayam aymat-an wa uyum-an (meaning so and so became spouseless)', and 'tʾayam-at tʾayuman (meaning also she became spouseless.)'

In this context, a poet said:

Do you not see that Allah has made His religion victorious?!

And Saʿd by Al Qadisiyyah gate was a wrist bracelet,

We returned (with many women spouseless

While none of Saʿd's wives has become spouseless

Another poet said:

If you get married, I will also do;

And if you remain spouseless, [wa in tatʾaymi]

I, although more vital than you,

will remain so too [ataʾaymu].

Some Muslim Jurists explained the ruling derived from this verse as an obligation unto Muslims, and thus made marriage obligatory for the persons who are capable to marry. The other jurists have the opinion that marriage is only desirable. The latter is the prominent right opinion held by the majority of scholars.

Ash-Shāfiʿiyy (may Allah bestow His mercy upon him) said: I like for men and women to marry if they yearn for the same, because Allah the Almighty has made it lawful, He is pleased with it [being experienced by Muslim], and He has urged Muslims to do it.

We are informed that the Prophet (PBUH) said: **"Get marry and multiply, as I will be proud of you (and even of your aborted children) compared to the other nations [in the Day of Judgment]."**

He (PBUH) also said: **"He/she who loves my tradition, let them follow it, namely, to get marry."**

It is also reported that a person shall be saved from punishment [in the Next World] by means of the supplications his/her children say for them after their death.

He (Ash-Shāfiʿiyy) said also: The person who does not have an earnest desire for marriage, it is desirable for him/her, in my view, to dedicate their time for worshipping Allah the Exalted. Allah has referred to the "elderly

women past the age of marriage…" and to a worshipper dignified by Allah as "a master and chaste." 'Ḥasur-an' (the Arabic equivalent of chaste here) means the person who has not touched a woman. Allah has not encouraged these categories of people to get marry. This indicates that marriage is earnestly desirable for the people who need the same.

The Narrations Reported about the Desirability of Marriage

[1935] Abu ʿAmr ibn Abu Al-Farātiyy informed us saying: ʿAbdullah ibn Is-ḥāqEl-Jirjāniyy informed us saying: Abu Ḥāmid Muḥammad ibn Hārūn Al-Ḥaḍramiyy narrated to us saying: Muḥammad ibn Yaḥiya Al-Azdiyy narrated to us saying: Muḥammad ibn ʿAbdullah Al-Ansāriyy narrated to us saying: Ashʿath narrated to us on the authority of Al-Ḥasan, on the authority of Samurah that the Prophet (PBUH) forbade abstinence from marriage.(1)

(1) **[1935] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak because it contains ʿAbdullāh ibn ʾIsḥāq al-Jurjāniy, and the Shaykh of the compiler was not exposed to Jarḥ or Taʿdīl.

The authentication of Ḥadīth:

- It is mentioned by Ibn Abī Shaybah in (his Muṣannaf 4/128, An-Nasāʾiy in the book of Marriage, chapter of Prohibition of Celibacy 6/59, At-Tirmidhiy in the book of Marriage, chapter of Prohibition of Celibacy (1082), Ibn Mājah in the book of Marriage, chapter of Prohibition of Celibacy (1849), ʾAḥmad in (his Musnad) 5/17 (1082), Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 7/214 (6893), and Ibn al-Jārūd in (Al-Muntaqā), chapter of Marriage (673). All of them narrated it from the way of Qatādah from Al-Ḥasan from Samrah with the same chain.
- At-Tirmidhiy and Ibn Mājah added: and Zayd ibn ʾAkhzam added some contents in his narration, and Qatādah recited: "And We have already sent messengers before you and assigned to them wives and descendants."
- The Scholars of Ḥadīth disputed about Al-Ḥasan concerning this narration:
- An-Nasāʾiy, in (Al-Mujtabā), the book of Marriage, chapter of Prohibition of Celibacy 6/59, and ʾAḥmad, in (Al-Musnad) 6/125 (24943) from different ways of narrations from ʾAshʿash from Al-Ḥasan from Saʿd ibn Hishām from ʿAāiʾshah that the Messenger of Allāh (P.B.U.H) prohibited celibacy. This narration has a Tābiʿ by Mubārak ibn Fuḍālah but he narrated it as a Mawqūf Ḥadīth as it is mentioned by ʾAḥmad in (Al-Musnad) 6/91 (24601). Ḥuṣayn ibn Nāfiʿ is also considered another Tābiʿ for this Ḥadīth as it is mentioned by ʾAḥmad in (Al-Musnad) 6/97 (24658).
- These two narrations reinforce the narration from ʾAshʿath. Therefore, the Ḥadīth is Ṣaḥīḥ to be attributed to ʿAāʾishah as a Marfūʿ Ḥadīth or a Mawqūf Ḥadīth. This different chain narrated by Al-Ḥasan was exposed to criticism by scholars of Ḥadīth.

[1936] Al-Ḥasan ibn Muḥammad ibn Al-Ḥusayn Al-Ḥadathiyy informed us saying: Muḥammad ibn ʿAliyy ibn Al-Ḥasan Aṣ-Ṣūfiyy narrated to us saying: Muḥammad ibn Ṣaliḥ ibn Dhurayḥ narrated to us saying: Jubarah ibn Al-Mughllis narrated to us saying: Mindal narrated to us on the authority of Ibn Jurayj, on the authority of Abu Al-Mughllis, on the authority of Abu Nujayḥ As-Sulamiyy (may Allah be pleased with him) that he said: Allah's Messenger (PBUH) said: **"The person who could afford for marriage but did not get married is not one of us."**(1)

An-Nasāʾiy said: Qatādah's memorization is better than ʾAshʿath's, but the narration of ʾAshʿath is better thought to be correct, and Allāh knows best.

- At-Tirmidhiy said: this is a Ḥasan, Gharīb Ḥadīth, and Al-ʾAshʿath ibn ʿAbd al-Malik narrated this Ḥadīth from Al-Ḥasan from Saʿīd ibn Hishām from ʿAāʾishah from the Messenger of Allāh (P.B.U.H) with the same meaning, and it is said that these two narrations are Ṣaḥīḥ. Moreover, Ibn Abī Ḥātim, in (ʿilal al-Ḥadīth) 1/402 (1203), said: I asked my father about a Ḥadīth narrated by ʾAshʿath ibn al-Ḥasan from Saʿīd ibn Hishām from ʿAāʾishah that the Messenger of Allāh (P.B.U.H) prohibited celibacy, and it is also narrated by Muʿādh ibn Hishām from his father from Qatādah from Al-Hasan from Sumrah… I added: which of these two narrations is more authentic? He replied: Qatādah's memorization is better than ʾAshʿath's, and I think that the two narrations are Ṣaḥīḥ because Saʿd ibn Hishām has a narration in which he is asking ʿAāʾishah about ignoring marriage i.e., celibacy.
- However, I could not find that previous narration, but the compiler mentioned it from ʾAshʿath from Al-Ḥasan from Sumrah, and Allāh knows best.
- Concerning this point, Al-Bukhāriy mentioned a narration from Saʿīd ibn Abī Waqqāṣ in the book of Marriage, chapter of disliked types of celibacy… (5074), and An-Nasāʾiy also mentioned a narration from ʿAāʾishah in (Al-Mujtabā) 6/58 in the book Marriage, chapter of Prohibition of Celibacy, and ʾAḥmad mentioned two narrations. One from ʾAnas in (Al-Musnad) 3/158 (12613), and the other comes from ʾAbī Hurayrah in (Al-Musnad) 2/289 (7891). All these narrations are narrated with the same meaning.

(1) **[1936] The assessment of the reliability of the chain of narrators:**

- Its chain is weak as it contains Jibārah ibn al-Mughlis and Mundil who are weak.

The authentication of Ḥadīth:

- It is mentioned by Abū Dawūd in (Al-Marāsīl) (p. 108) (202), ʿAbd ar-Razzāq in (his Muṣnnaf) 6/168, Ibn Abī Shaybah in (his Muṣannaf) 4/126, Ad-Dāramiy in (his Musnad) 3/1383 (2210), Al-Ḥārith ibn Abī ʿUsāmah in (his Musnad), Al-Haythamiy in (Bughyat al-Bāḥith) 1/528 (993), Al-Bayhaqiy in (As-Sunan al-Kubrā) 7/78, and (Shuʿab al-ʾīmān) 4/382 (5481), and Al-Muzziy in (Tahdhīb al-

[1937] Ibn Fanjaweih informed us saying: Makhlad ibn Jaʿfar Al-Bāqriḥiyy narrated to us saying: Aḥmad ibn Yaʿqūb Al-Muqriʾ, the nephew of ʿIrq narrated to us saying: Jubarah ibn Al-Mughllis narrated to us saying: Mindal narrated to us on the authority of Yaḥiya ibn ʿAbder-Rḥmān ibn Labībah, on the authority of his father, on the authority of his grandfather that he said: Allah's Messenger (PBUH) said: **"The person who has a son and can afford for his (son's) marriage but does not get him married and that son ejaculated [because of yearning for marriage], both shall be accounted for the sin involved."**(1)

Kamāl) 29/244. All of them narrated it from the narration of Ibn Jurayj with the same chain and meaning. In addition, it is mentioned by Al-Baghawiy in (Muʿjam aṣ-Ṣaḥābah), Ad-Dūlābiy in (Al-Kunā), ʾIsḥāq ibn Rāhawiyah in (his Musnad), Az-Zaylaʿiy in (Takhrīj ʾAḥādīth wa ʾAāthār al-Kashshāf) 2/438, and Ibn Ḥajar in (Talkhīṣ al-Ḥabīr) 3/251.

- Ibn Rāhawiyah said: some narrators narrated this Ḥadīth from Ibn Jurayj from Abī al-Mughlis from Abī Nujayḥ, ʿAmr ibn ʿAbsah that he said I heard the Messenger of Allāh (P.B.U.H) as saying, and he mentioned the Ḥadīth. Other commentators said: Abū Nujayḥ is not ʿAmr ibn ʿAbsah. ʾIsḥāq added: they are correct. See: (Takhrīj ʾAḥādīth wa ʾAāthār al-Kashshāf) by Az-Zaylaʿiy.
- Aṭ-Ṭabarāniy said: Abū Nujayḥ is not ʿAmr ibn ʿAbsah.
- To conclude, this Ḥadīth is Mursal as Abū Dawūd, Ad-Dūlābiy and others stated. See: (Talkhīṣ al-Ḥabīr) 3/251 by Ibn Ḥajar. In (At-Targhīb wa at-Tarhīb) 3/69, Al-Mundhiriy said: this Ḥadīth is narrated with a Ḥasan chain by Aṭ-Ṭabarāniy and Al-Bayhaqiy, but it is a Mursal Ḥadīth.
- Ibn Maʿīn, as it is also stated in (Tahdḥib al-Kamāl) 29/243 by Al-Muzziy, said: the narration mentioned concerning Marriage from Ibn Jurayj from Abī al-Mughlis from Abī Nujayḥ from the Messenger of Allāh (P.B.U.H) is Mursal. Abī Nujayḥ is ʿAbdullāh ibn Abī Nujayḥ. This Ḥadīth contains another defect which is the ʿAnʿanah style used by Ibn Jurayj although Al-Ḥarith ibn Abī ʿUsāmah in (his Musnad) clearly stated that Ibn Jurayj used the style of hearing as he said: Abū al-Mughlis related to me.

(1) **[1937] The assessment of the reliability of the chain of narrators:**

- Its chain is weak as it contains Jibārah ibn al-MughALlis and Mandal who are weak. For Makhlad, his narrations are mixed up. For the narrations of Yaḥyā ibn ʿAbd ar-Raḥmān, they are not strong, and his father was not exposed to Jarḥ or Taʿdīl.

The authentication of Ḥadīth:

- In (Musnad al-Firdaws) 3/575 (5802), Ad-Daylamiy mentioned this Ḥadīth from Qasīmah, but it might be exposed to deviation.

[1938] Ibn Fanjaweih informed us saying: ʿAbdullah ibn ʿAbder-Rḥmān Ad-Daqqaq narrated to us saying: Muḥammad ibn ʿAbdel-ʿAziz narrated to us saying: Abu Yusuf Aṣ-Ṣaydalāniyy narrated to us saying: Khālid ibn Ismāʿīl narrated to us on the authority of ʿUbaydullah, on the authority of Saliḥ, the bondsman of At-Tawʾamah that he said Abu Hurayrah (may Allah be pleased with him) said: If there remain only one day in this world, I will meet Allah the Almighty with a wife of mine, as I heard Allah's Messenger (PBUH) saying: "[Of] The most evil among you are the spouseless.][(1)]

(1) **[1938] The assessment of the reliability of the chain of narrators:**

- Its chain is very weak as it contains Khālid ibn ʾIsmāʿīl who is Matrūk, and I could not come across some of its narrators.

The authentication of Ḥadīth:

- It is mentioned by Abū Yaʿlā in (his Musnad) 4/37-38 (2042), Ibn Ḥibbān in (Al-Majrūḥīn) 1/282, Ibn ʿAdiy in (Al-Kāmil) 3/43, Ibn al-Jawziy in (Al-Mawḍūʿāt) 3/43 (1250), and Aṭ-Ṭabarāniy in (Al-Muʿjam al-ʾAwsaṭ) 4/376. All of them narrated it from the way of Khālid ibn ʾIsmāʿīl with the same chain.
- Obviously, it contains Khālid ibn ʾIsmāʿīl who is Matrūk and accused of fabrication. Ibn ʿAdiy mentioned this Ḥadīth and said: these narrations from ʿUbaydullāh that come with this chain are considered all Munkar.
- In (Al-Maṭālib al-ʿAliyah) 2/86, Ibn Ḥajar said: this is a Munkar Ḥadīth.
- In (Majmaʿ az-Zawāʾid) 4/251, Al-Haythamiy said: it contains Khālid who is Matrūk.
- In (Al-Mawḍūʿāt), Ibn al-Jawziy said: this Ḥadīth cannot be authentic, and Ṣāliḥ, the servant of A-Tawʾamah, was exposed to criticism.
- In (Ḍaʿīf al-Jāmiʿ aṣ-Ṣaghīr) (3385), Al-ʾAlbāniy said: this is a weak Ḥadīth. See: (Silsilat al-ʾAḥādīth aḍ-Ḍaʿīfah) (2511).
- This Ḥadīth was also narrated from another chain which comes from ʾAbī Hurayrah. This is mentioned by Ibn ʿAdiy in (Al-Kāmil) 7/162 with the following wording: "[Of] the evilest among you are the spouseless. Two sets of prayer performed by a married person is better than seventy sets of prayer from unmarried person." This narration comes from Yūsuf ibn as-Safar who is accused of lying. There is also another narration which is called the narration of the falsehood as it is mentioned by Adh-Dhahabiy in (Mīzān al-ʾIʿtidāl) 4/466. Additionally, Ibn ʿAdiy considered this Ḥadīth as one of the narrations of falsehood. Furthermore, ʿAṭiyyah ibn Busr has a Marfūʿ narration in which he says: "One of our traditions is marriage. The evilest among you are the spouseless, and the evilest among your nation are the spouseless.", but it contains Muʿāwiyah ibn Yaḥyā aṣ-Ṣadafiy who is weak.
- It is also mentioned with the previous wording by ʾAḥmad from the narration of

[1939] With his same chain of narrators on the authority of Saliḥ, on the authority of Abu Hurayrah (may Allah be pleased with him) that he said: Allah's Messenger (PBUH) said: **"When one of you get married, his devil would cry out loudly: 'Woo unto him! He has been protected against me by following [what equals] two thirds of his religion.'**(1)

[1940] Al Ḥusayn ibn Muḥammad ibn Fanjaweih informed us saying: Al-Faḍl ibn Al-Faḍl Al-Kindiyy narrated to us saying: Abu Zakariyā Yaḥiya ibn ʿAliyy ibn Khalaf Al-Qaṭān narrated to us saying: Al-Ḥusayn ibn Muḥammad narrated to us saying: Muḥammad ibn Rabīʿah Al-Kilāniyy narrated to us

---

Abī Dharr. It is also a Marfūʿ Ḥadīth but weak. Both narrations are mentioned by As-Sakhāwiy in (Al-Maqāṣid al-Ḥasanah) (289), but he added: there are many other narrations that contain weakness and hesitation, but this Ḥadīth does not reach the degree of fabrication.

(1) **[1939] The assessment of the reliability of the chain of narrators:**
- It is very weak as it contains Khālid ibn ʾIsmāʿīl who is Matrūk.

The authentication of Ḥadīth:
- I could not find the narration of Abū Hurayrah (may Allāh be pleased with him), but the author of (Al-Firdaws) mentioned it from the narration of Abū Hurayrah 1/309 (1222).
- In (Takhrīj ʾAḥādīth wa ʾAāthār al-Kashshāf) 2/438, Az-Zaylaʿiy said: Ath-Thaʿlabiy mentioned this Ḥadīth with this chain and content, but he mentioned Abū Hurayrah instead of Jābir.
- Refer to it.
- In (Al-Kāfi ash-Shāfi) 3/228, Ibn Ḥajar said: Abū Yaʿlā, Aṭ-Ṭabarāniy in (Al-Muʿjam al-ʾAwsaṭ), and Ath-Thaʿlabiy mentioned this Ḥadīth from the narration of Ṣāliḥ, the servant of At-Tawʾamah, from Jābir and others from Abī Hurayrah, instead of Jābir.
- It is also mentioned by Abū Yaʿlā in (his Musnad) 4/37 (2041), Ibn Ḥibbān in (Al-Majrūḥīn) 1/282, Ibn ʿAdiy in (Al-Kāmil) 3/4, Al-Khāṭīb in (Tārīkh Baghdād) 8/33, and Ibn al-Jawziy in (Al-ʿilal al-Mutanāhiyah) 2/611 (1004).
- All of them narrated it as a Marfūʿ Ḥadīth from the way of Abū ʿAliy ash-Shaylamāniy from Khālid ibn ʾIsmāʿīl from ʿUbaydullāh ibn ʿUmar from Ṣāliḥ, the servant of At-Tawʾamah, from Jābir (may Allāh be pleased with him), but its chain is very weak as it contains Khālid ibn ʾIsmāʿīl al-Makhzūmiy who is accused of lying. In (Al-Maṭālib al-ʿAāliyah) 2/186 (1657), Ibn Ḥajar mentioned it by attributing it to Abī Yaʿlā, then he said: it is a Munkar Ḥadīth. In (Tadhkirat al-Mawḍūʿāt) (348), Al-Maqdisiy mentioned it. In (Silsilat al-ʾAḥādīth aḍ-Ḍaʿīfah) (659), Al-ʾAlbāniy rendered it fabricated.

saying: Muḥammad ibn Thābit Al-ʿAqīliyy narrated to us on the authority of Hārūn ibn Riʾāb, on the authority of Abu Nujayḥ As- Sulamiyy who said that the Prophet (PBUH) said: **"How poor, how poor is a spouseless man! And how poor, how poor is a spouseless woman!"** It was said: "O Allah's Messenger (PBUH)! [will she be like this] even if she is wealthy?" He (PBUH) said: "[Yes,] even if she is wealthy!"(1)

[1941] Ibn Fanjaweih informed us saying: Al-Faḍl ibn Abu Al-Faḍl narrated to us saying: ʿAbdullah ibn Aḥmad ibn Musa narrated to us saying: Hishām ibn ʿAmmār narrated to us saying: Ḥammād ibn ʿAbdder-Raḥman narrated to us saying: Khālid ibn Az-Zabraqān narrated to us on the authority of Sulaymān ibn Ḥabīb, on the authority of Abu Umāmah (may Allah be pleased with him) on the authority of the Prophet (PBUH) that he (PBUH) said: **"Four are cursed by**

(1) **[1940] The assessment of the reliability of the chain of narrators:**

- Its chain is weak as it contains Muḥammad ibn Thābit and Al-Ḥusayn ibn Muḥammad. I could not come across other narrators. Additionally, it is a Mursal Ḥadīth.

The authentication of Ḥadīth:

- Saʿīd ibn Manṣūr mentioned it in (his Sunan) 1/138 (488) from the narration of Muḥammad ibn Thābit al-ʿAbdiy from Hārūn with the same chain and wording.
- Aṭ-Ṭabarāniy mentioned it in (Al-Muʿjam al-ʾAwsaṭ) 6/348 (6589) from the narration of Khālid ibn Khidāsh from Muḥammad ibn Thābit al-ʿAbdiy with the same chain as it is mentioned in (Majmaʿ az-Zawāʾid) 4/252. In addition, Ad-Daylamiy mentioned it in (Al-Firdaws) 4/165 (6515).
- In (Majmaʿ az-Zawāʾid) 4/252, Al-Haythamiy said: its narrators are reliable, but Abū Nujayḥ had no close friends. In (Shuʿab al-ʾīmān) 4/382 (5483), Al-Bayhaqiy mentioned it from the way of Maʿlā ibn Manṣūr from Muḥammad ibn Thābit with the same chain. Then he said: Abū Nujayḥ is called Yasār, the father of ʿAbdullāh ibn Abī Nujayḥ, who is a Tābiʿiy (among the generation of the followers), so the Ḥadīth is Mursal.
- Al-Mundhiriy mentioned this Ḥadīth in (At-Targhīb wa at-Tarhīb) 3/67 from the narration of ʿAbdullāh ibn ʿAmr ibn al-ʿAāṣ with the same meaning, then he said: Razīn mentioned it, but I could not come across any of its content in the original sources. In addition, the last part of it is considered Munkar.
- In (ʾAḥādīth al-Quṣṣāṣ) (p. 70) (31), Ibn Taymiyah said: this speech is not the Messenger of Allāh's speech (P.B.U.H), I think I will never find it with an authentic narration. In addition, it is not held true.
- Al-Bayhaqiy said: this Ḥadīth is Mursal.

Allah the Almighty from above His Throne with the angels answering 'Amen': The person who prevents himself from marrying a woman or from keeping a mistress of his maid-slaves lest he may not have children; the man who imitates women while Allah has created him as a man, the woman who imitates men while Allah has created her as a woman, and the person who leads the needs astray."(1)

Khalid said: [The fourth category of people in this narration] means the person who makes fun of the needy by telling him/her: 'Come! I will give you,' and when the poor person comes to him, he says: 'I have nothing with me.' It refers also to the person who pokes fun at a blind person by saying to him: 'Beware of the animal [in front of you,] while there is nothing before him'; and the person who, on purpose, misleads another person searching for a certain destination.

[1942] Ibn Fanjaweih informed us saying: Abu Ḥudhayfah ibn Aḥmad ibn Muḥammad ibn ʿAliyy narrated to us saying: Muḥammad ibn ʿAbdullah ibn ʿAbdes-Salām Al-Bayrutiyy narrated to us saying: Aḥmad ibn Saʿīd ibn Yaʿqūb narrated to us saying: Baqiyyah ibn Al-Walīd narrated to us saying: Muʿāwiyyah ibn Yaḥiya narrated to me saying: Sulaymān ibn Musa narrated to us on the authority of Mak-ḥūl, on the authority of Ghaḍīf ibn Al-Ḥārith, on the authority of ʿAṭiyyah ibn Busr Al-Māziniyy (may Allah be pleased with him) that he said: ʿAkkāf ibn Wadāʿah Al-Hilāliyy (may Allah be pleased with him) came to Allah's Messenger (PBUH) who said to him: "O ʿAkkāf! Do you

(1) **[1941] The assessment of the reliability of the chain of narrators:**

- Its chain is weak as it contains Ḥammād ibn ʿAbd ar-Raḥmān and Khālid ibn az-Zabarqān who are weak both.

The authentication of Ḥadīth:

- Aṭ-Ṭabarāniy mentioned it in (Al-Muʿjam al-Kabīr) 8/99 (7489) from the way of ʿAbdullāh ibn ʾAḥmad -ʿAbdān- with the same chain and wording. Al-Haythamiy in (Majmaʿ az-Zawāʾid) 4/251 said: it is narrated from Ḥammād ibn ʿAbd ar-Raḥmān al-Kalbiy from Khālid ibn az-Zabarqān, and both are weak.
- Aṭ-Ṭabarāniy mentioned it in (Al-Muʿjam al-Kabīr) 8/204 (7827) and (Musnad ash-Shamiyyīn) (1604). In (Majmaʿ az-Zawāʾid) 8/125, Al-Haythamiy said: it contains ʿAliy ibn Yazīd who is Matrūk.
- In (ʿilal al-Ḥadīth) 1/413 (1240), Ibn Abī Ḥatīm said: my father said that this Ḥadīth is Munkar.

have a wife?" ʿAkkāf said: "No, Allah's Messenger." He (PBUH) said: "Nor do you have a slave-mistress of your own?" He said: "No." He (PBUH) said: "Are you physically sound and wealthy?" ʿAkkāf answered: "Yes, and Praise be to Allah." He (PBUH) said: "You are then a brother of the devil! Either you be one of the Christian monks or a [Muslim] believer. Do as we do; our tradition is to get married. Of the wickedest among you are the spouseless persons. The most degraded of the dead people are those who were spouseless. The strongest weapon used by the devil against you is [the temptation of] women. The married persons are purified and innocent of obsceneness. Woe unto you, ʿAkkāf! Women were a temptation for Dawūd, a temptation for Ayyūb, a temptation for Yousuf, and a temptation for Kursuf?" The companions asked: "O Allah's Messenger! Who is Kursuf?" He (PBUH) said; "He was a man who used to worship Allah the Almighty on a sea coast for thirty years, fasting the day and performing night vigil prayer all night, showing no lack of vitality with regard to fasting of praying. However, he turned a disbeliever in Allah the Greatest because of a woman whom he adored. He gave up the acts of worship he used to offer His Lord (Exalted and Glorified be He), so Allah the Almighty caused him to degenerate in retaliation for what (i.e., the sin) he did. Woe unto you, ʿAkkāf! Get married, because you are one of those who are easy to sway. " ʿAkkāf said: "So, Help me marry whom you wish before I go out from here." He (PBUH) said: "I authorize you to marry, in the name of Allah, Karimah bint Kulthum Al-Ḥimyariyyah."(1)

---

(1) **[1941] The assessment of the reliability of the chain of narrators:**

- Its chain is weak as it contains Muʿāwiyah ibn Yaḥyā who is weak, Abū Ḥudhayfah who was not exposed to Jarḥ or Taʿdīl, and Sulaymān who is Ṣadūq but sometimes his narration contains leniency.

The authentication of Ḥadīth:

- It is mentioned by Abū Yaʿlā in (his Musnad) 12/260-262 (6856), Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 18/85-86 (158) and (Musnad ash-Shāmiyyīn) (2579), Ibn Ḥibbān in (Al-Majrūḥīn) 3/4, Ibn Abī ʿAāṣim in (Al-ʾAāḥād wa al-Mathāniy) 3/91 (1410), and Al-Bayhaqiy in (Shuʿab al-ʾīmān) 4/381 (5480). In addition, ʾIsḥāq ibn Rāhawiyah mentioned it in (his Musnad) as it is mentioned by Az-Zaylaʿiy in (Takhrīj ʾAḥādīth wa ʾAāthār al-Kashshāf) 2/439. It is also mentioned by Ibn

[1943] Ibn Fanjaweih informed us saying: Muḥammad ibn Muẓaffar Al-

Mandah, Ibn as-Sakan, and Yūsuf al-Ghasāniy as it is mentioned by Ibn Ḥajar in (Al-ʾIṣābah) 4/257.

- All of them narrated it from the way of Baqiyyah ibn al-Walīd with the same chain. The narration of Baqiyyah is mentioned with the style of relating according to Ibn Rāhawiyah only. It is also mentioned from ʿAṭiyyah from Busr from ʿIkāf by Ibn as-Sakan.
- It is also mentioned by Al-ʿUqayliy in (Aḍ-Ḍuʿafāʾ al-Kabīr) 3/356, and Ibn al-Jawziy in (Al-ʿilal al-Mutanāhiyah) 2/608 (1001). Both narrations come from the way of Muʿāwiyah ibn Yaḥyā with the same chain excluding Ghuḍayf.
- However, its chain is weak as it contains Muʿāwiyah who is weak. In (Majmaʿ az-Zawāʾid) 4/258, Al-Haythamiy said: it contains Muʿāwiyah who is weak.
- The narration of Muʿāwiyah contains excessive hesitation as he once narrated it from Sulaymān. He also narrated it another time from a man from Sulaymān. He also narrated it a third time from Makḥūl from Ghuḍayf from ʿAṭiyyah. He also narrated it a fourth time from Makḥūl from ʿAṭiyyah without mentioning Ghuḍayf. He also once narrated it from the chain of ʿAṭiyyah, and he narrated it another time from the chain of ʿIkāf. This hesitation refers to the weakness and defect of the Ḥadīth. Allāh knows best. However, Ibn Ḥibbān said concerning Muʿāwiyah that he used to buy the books of Ḥadīth and narrate them, then his memorization accuracy changed, and he started narrating with guessing.
- Moreover, this Ḥadīth is mentioned by Al-ʿUqayliy in (Aḍ-Ḍuʿafāʾ al-Kabīr) 3/356, Aṭ-Ṭabarāniy in (Musnad ash-Shamiyyīn) 1/213 (380), and Ibn al-Jawziy in (Al-ʿilal al-Mutanāhiyah) 2/608 (1000).
- All of them narrated it from the chain of Burd ibn Sinān from Makḥūl from ʿAṭiyyah from ʿIkāfm, which is a known chain. In the biography of ʿAṭiyyah, Al-Bukhāriy 7/10 said: his narration is not proven. Concerning this chain, Ibn Ḥibbān said: its content is Munkar, and its chain is reversed. In (Aḍ-Ḍuʿafāʾ al-Kabīr), Al-ʿUqayliy said: this chain is not considered a Tābiʿ i.e., the chain from ʿAṭiyyah from ʿIkāf. In (Al-ʾistiʿāb) 3/312, Ibn ʿAbd al-Barr said: ʿAṭiyyah ibn Busr al-Māziniy narrated the Ḥadīth concerning the Desirability for Marriage from ʿIkāf, which is only known through this chain, and its chain is exposed to criticism.
- Moreover, this Ḥadīth is mentioned by ʿAbd ar-Razzāq in (his Muṣannaf) 6/171, Imām ʾAḥmad in (his Musnad) 5/163 (21450), and Ibn al-Jawziy in (Al-ʿilal al-Mutanāhiyah) 2/608 (999). They narrated it from the way of Muḥammad ibn Rāshid as he said I heard Makḥūl narrating from a man from Abī Dharr that a man called ʿIkāf ibn Bishr at-Tamimiy entered upon the Messenger of Allāh (P.B.U.H), and he mentioned it with the same meaning…
- However, this chain contains an unknown man, opposition, and anomaly. In (Al-ʾIṣābah) 4/257), Ibn Ḥajar said: Muḥammad ibn Rāshid committed anomaly as he said ʿIkāf ibn Bishr at-Tamimiy, and he committed opposition in the chain of narration as well.
- Ibn Shāhīn mentioned it as it is mentioned in (Al-ʾIṣābah) 4/257 by Ibn Ḥajar from the chain of Muḥammad ibn ʿAbd ar-Raḥmān ibn al-Baylamāniy from his father

Bazzaz narrated to us saying: Abu ʿAbdullah Muḥammad ibn Musa ibn An-Nuʿmān in Egypt narrated to us saying: ʿAliyy ibn ʿAbder-Raḥman ibn Al-Mughīrah narrated to us saying: Abu Saliḥ Kātib Al-Layth narrated to us saying: Abu Yaḥiya Sulaymān ibn ʿIsa Al-kharasāniyy narrated to us on the authority of Sufyān Ath-Thawriyy, on the authority of Mansūr, on the authority of Ibrāhīm, on the authority of ʿAlqamah ibn Qays, on the authority of ʿAbdullah ibn Masʿūd (may Allah be pleased with him) that Allah's Messenger (PBUH) said: **"If one hundred and eighty years elapsed unto my nation, it will become lawful for them chastity, solitude, and monasticism over mountains."**(1)

---

from Ibn ʿUmar. However, Muḥammad and his father are weak both. See: (Taqrīb at-Tahdhīb) (6107, 3843) by Ibn Ḥajar.

- To conclude, this Ḥadīth, considering all its chains, is weak. In (Al-ʾIṣābah) 4/257, Ibn Ḥajar said: all the chains [of this Ḥadīth] contain weakness and hesitation. In (Al-ʾItḥāf) 5/79 (3685), Al-Buṣayriy mentioned some chains of this Ḥadīth and said: all these chains are weak. In (Al-ʿilal al-Mutanāhiyah), Ibn al-Jawziy said that this Ḥadīth is not an authentic narration about the Messenger of Allāh (P.B.U.H).

(1) **[1943] The assessment of the reliability of the chain of narrators:**

- Its chain is fabricated as it contains Sulaymān ibn ʾīsā who is Hālik (very weak) and used to fabricate narrations of Ḥadīth.

The authentication of Ḥadīth:

- Al-Ḥākim mentioned it in (Tārīkh Nīsābūr) as it is mentioned in (Al-Laʾāliʾ al-Maṣnūʿah) by As-Suyūṭiy 2/394. It is also mentioned by Ibn al-Jawziy in (Al-Mawḍūʿāt) 3/475 in the book of Epics and Seditions, Ar-Rāziy in (his Fawāʾid), and ʿAbd as-Salām ʿAlūsh in (Zawāʾid al-ʾAjzāʾ al-Manthūrah) which contains the wording of 130 years. All of them narrated it from the way of Sulaymān ibn ʿīsā with the same chain.
- In addition, Ad-Daylamiy mentioned it in (Al-Firdaws) 1/333 (1326).
- In (Al-Kāmil) 3/290, Ibn ʿAdiy said: Sulaymān ibn ʿīsā has a valid narration but all his other narrations or most of them are fabricated. In (Mīzān al-ʾIʿtidāl) 2/218, Adh-Dhahabiy considered this Ḥadīth one of the awful narrations for ʿīsā's biography. Moreover, this Ḥadīth is mentioned by ʿAliy ibn Maʿbad in his book (Aṭ-Ṭāʿah wa al-Maʿṣiyah) as it is mentioned in (Takhrīj ʾAḥādīth wa ʾAāthār al-Kashshāf) by Az-Zaylaʿiy 2/441 from Al-Ḥasan ibn Wāqid al-Ḥanafiy, and he said: I think that this narration comes from Bahz ibn Ḥakīm. Then, he mentioned it.
- Az-Zaylaʿiy in (Takhrīj ʾAḥādīth wa ʾAāthār al-Kashshāf) 2/441, and Ibn Ḥajar in (Al-Kāfi ash-Shāfi) 3/229 said: it is a Muʿḍal (discontinued) Ḥadīth.
- It is mentioned as a Mursal Ḥadīth from Al-Ḥasan by Al-Fasawiy in (his Juzʾ) as it is mentioned in (Al-Laʾāliʾ al-Maṣnūʿah) by As-Suyūṭiy.
- In (Tanzīh ash-Sharīʿah) 2/346, Ibn ʿIrāq al-Kināniy said: in addition to its

A Chapter: On the Desirable Women to Choose for Marriage

[1944] Ibn Fanjaweih informed us, while I was rehearsing to him in my house, saying: Musa ibn Muḥammad ibn ʿAliyy ibn ʿAbdullah narrated to us saying: Aḥmad ibn Muḥammad ibn ʿAbdel-ʿAziz ibn Al-Jaʿd narrated to us saying: ʿUbaydullah ibn ʿUmar who is Al Qawāririyy narrated to us saying: ʿAmr ibn Al-Walīd narrated to us saying: I heard Muʿāwiyah ibn Yaḥiya narrating on the authority of Yazīd ibn Jābir, on the authority of Jubayr ibn Nafīr, on the authority of ʿAyāḍ ibn Ghanam Al Ashʿariyy that he said: Allah's Messenger (PBUH) said: "O ʿAyāḍ! Do not marry an old woman or a barren woman, because I will be proud of your multiplication."(1)

---

discontinuation, its chain contains weak narrators.

- In (Tārīkh Dimashq) 34/4, Ibn ʿAsākir mentioned with the same chain from Ḥudhayfah that he said: I asked the Messenger of Allāh about alienation. He replied: O Ḥudhayfah, the best among my people are the married, who are brought forth, but the unmarried are left behind, and I allowed my people to seek monasticism after the passage of one hundred and eighty one years…
- In (Al-Manār al-Munīf) (113), Ibn al-Qayyim said: the ʾAḥādīth that talk about future scheduled events are fabricated. Then, he mentioned this Ḥadīth. He also said in (125): this ruling includes all the ʾAḥādīth that talk about celibacy as they are all invalid.
- In (Al-Mughniy ʿan al-Ḥifẓ wa al-Kuttāb) (435), Al-Mūṣiliy said: all narrations in this chapter are invalid i.e., praising celibacy.
- In his book (At-Taḥdīth bimā Qīl lā Yaṣiḥ fiḥi Ḥadīth) (184), Bakr Abū Zayd followed the same opinion.

(1) **[1944] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak as it contains Muʿāwiyah ibn Yaḥyā who is weak, ʿAmr ibn al-Walīd whose narration is somehow weak, and Yazīd ibn Jābir and Mūsā ibn Muḥammad whom I could not come across.

The authentication of Ḥadīth:

- It is mentioned by Ibn Qāniʿ in (Muʿjam aṣ-Ṣaḥābah) 2/277, Ibn ʿAdiy in (Al-Kāmil) 5/146, Abū Nuʿaym in (Maʿrifat aṣ-Ṣaḥābah), in the biography of ʿIyāḍ ibn Ghunm, and Al-Khaṭīb in (Tarīkh Bāghdād) 4/44. All of them narrated it from the way of Al-Qawāririy with the same chain, but Abū Nuʿaym mentioned it in the biography of ʿIyāḍ ibn Ghunm al-Fihriy, and he did not mention the saying attributed to Al-ʾAshʿariy. In addition, Aṭ-Ṭabarāniy mentioned it in (Al-Muʿjam al-Kabīr) 17/368 (1008), and Al-Ḥākim also mentioned it in (Al-Mustadrak) 3/329 (5270). The latter said that its chain is Ṣaḥīḥ, but none of them authenticated it. Following up, Adh-Dhahabiy commented in (At-Talkhīṣ): Muʿāwiyah ibn Yaḥyā is weak. Both narrations come from the way of Dāhir ibn Nūḥ from

[1945] Ibn Fanjaweih informed us saying : Burhān ibn ʿAliyy Aṣ-Ṣufiyy narrated to us saying: Abu Bakr Mardak or Mudrik ibn Aḥmad Al-Yarbūʿiyy narrated to us saying: Is-ḥāq ibn Bishr Al-Kāhliyy narrated to us saying: ʿAbdullah ibn Idrīs Al-Madīniyy narrated to me on the authority of Jaʿfar ibn Muḥammad, on the authority of his father, on the authority of his grandfather that he said Allah's Messenger (PBUH) said: **"Marry virgin young women, as they are of sweater mouths, more fertile and their amicability is more steadfast [than other women.] "**(1)

[1946] With his same chain of narration, he said: Allah's Messenger (PBUH) said: **"If one of you intends to marry, let him seek a young woman of a beautiful hair like he does with a beautiful face, as the beauty of hear is one of the two main types of [a woman's] beauty."**(2)

ʿAmr ibn al-Walīd, and they mentioned Yaḥyā ibn Jābir instead of Yazīd ibn Jābir.

- In (Majmaʾ az-Zawāʾid) 4/258, Al-Haythamiy said: it contains Muʿāwiyah aṣ-Ṣadafiy who is weak. Adh-Dhahabiy also said the same thing in (At-Talkhīṣ). In (Al-ʾIṣābah) 5/51, Ibn Ḥajar said: its chain is weak because of ʿAmr ibn al-Walīd. In (Ḍaʿīf al-Jāmiʿ aṣ-Ṣaghīr) (6228), Al-ʾAlbāniy rendered it weak. See: (Silsilat al-ʾAḥādīth aḍ-Ḍaʿīfah) (4775). However, the last sentence is mentioned in other authentic ʾAḥādīth.

(1) **[1945] The assessment of the reliability of the chain of transmitters:**

- Its chain is fabricated as it contains ʾIsḥāq ibn Bishr al-Kāhiliy who is a liar, and the one who narrated from him has some Munkar narrations. In addition, I could not come across some of its narrators.

The authentication of Ḥadīth:

- Al-ʾAlbāniy stated that Al-Wāḥidiy mentioned it in (Al-Wasīṭ), but I could not find it in its printed sources.
- However, its chain is fabricated as its defect is Al-Kāhiliy who is a liar.
- See: (Silsilat al-ʾAḥādīth aḍ-Ḍaʿīfah) by Al-ʾAlbāniy (736) where it is narrated with a better chain with a close wording as he said: "…, more fertile and steadfast on the slightest provision.", but the rest of the content exactly matches. Ibn Mājah mentioned this Ḥadīth in the book of Marriage, chapter of Getting married to virgin women, which is considered Ḥasan.
- See: (Silsilat al-ʾAḥādīth aḍ-Ḍaʿīfah) by Al-ʾAlbāniy (623).

(2) **[1946] The assessment of the reliability of the chain of transmitters:**

- Its chain is fabricated as previously stated.

The authentication of Ḥadīth:

- Ad-Daylamiy mentioned it (Musnad al-Firdaws) from Muḥammad ibn al-Ḥusayn from his father, Muḥammad ibn ʿAliy aṣ-Ṣūfiy with the same chain and wording.
- See: (Fayḍ al-Qadīr) 1/335 by Al-Manāwiy, and (Kashf al-Khafāʾ) 2/9 (1552) by Al-ʿAjlūniy.

[1947] With the same chain of narration, he said: Allah's Messenger (PBUH) said: **"Marry young women with blue eyes, as they are blessed."**(1)

[1948] Ibn Fanjaweih informed us saying: Musa ibn Muḥammad ibn ʿAliyy ibn ʿAbdullah narrated to us saying: ʿAbdullah ibn Muḥammad ibn Wahb narrated to us saying: ʿAbdān ibn ʿAbdullah ibn ʿAbdel-Hakam narrated to us saying: ʿAbdullah ibn Saliḥ narrated to us saying: Muḥammad ibn Sulaymān ibn Abu Karīmah narrated to us saying: Hishām ibn ʿUrwah on the authority of his father that ʿAʾishah (may Allah be pleased with her) said: Allah's Messenger (PBUH) said: **"The most blessed women of my nation are those with the most beautiful faces and slightest dowry."**(2)

---

(1) **[1947] The assessment of the reliability of the chain of transmitters:**
- Its chain is fabricated such as the one before.

The authentication of Ḥadīth:
- Al-Wāḥidiy mentioned it in (Al-Wāsīṭ) from the way of ʾIsḥāq ibn Bishr al-Kāhiliy with the same chain.
- See: (Silsilat al-ʾAḥādīth aḍ-Ḍaʿīfah) (738) by Al-ʾAlbāniy, (Fayḍ al-Qadīr) 4/71 by Al-Manāwiy, (Kashf al-Khafāʾ) 1/439 (1414) by Al-ʿAjlūniy, and (Al-Firdaws) 2/51 (2292) by Ad-Daylamiy from the narration of Abū Hurayrah.

(2) **[1948] The assessment of the reliability of the chain of transmitters:**
- Its chain contains Muḥammad ibn Sulaymān ibn Abī Karīmah who is weak, ʿAbdullāh ibn Muḥammad ibn Wahb who is accused of lying, and other narrators whom I could not come across.

The authentication of Ḥadīth:
- Ibn Abī Ḥatim mentioned it in (Al-ʿilal) 1/410 (1228) from his father from Abī al-Qāsim, ʿAbd ar-Raḥmān ibn ʿAbdullāh ibn ʿAbd al-Ḥakam with the same chain although he inserted ʿAmr ibn Hishām between Abī Ṣāliḥ, Al-Layth's copywriter, and Abī Karīmah. Then, he said: my father said: this Ḥadīth is invalid due to Ibn Abī Karīmah. In addition, Al-Quḍāʿiy mentioned it in (Musnad ash-Shihāb) 2/183 (1146) from the way of ʿAmr ibn Hishām al-Bayrūtiy from Ibn Abī Karīmah with the same chain. Moreover, Ibn ʿAdiy mentioned it in (Al-Kāmil) 2/364 included in the biography of Al-Ḥusayn ibn al-Mubārak aṭ-Ṭabarāniy with the same chain from ʾIsmāʿīl ibn ʿAyyāsh from Hishām ibn ʿUrwah with the same chain. Then, he said: it is a Munkar Ḥadīth.
- Additionally, Abū ʿUmar at-Tawqāniy mentioned it in (Muʿāsharat al-ʾAhlīn) and he rendered it Ṣaḥīḥ as it is mentioned in (Al-Mughniy ʿan Ḥaml al-ʾAsfār) by Al-ʿIrāqiy 2/45. Furthermore, Ad-Daylamiy mentioned it in (Al-Firdaws) 1/360 (1453) from ʿAāʾishah.

A Chapter: On the Ethics of Marriage and Wedding

[1949] Abu ʿAmr Aḥmad ibn Abu Al-Furātiyy informed us saying: Abu Musa narrated to us saying: Abu ʿAliyy Ash-Shaybāniyy narrated to us saying Muḥammad ibn Rāfiʿ narrated to us saying: Yazīd ibn Hārūn narrated to us saying: ʿIsa ibn Maymūn narrated to us on the authority of Al Qāsim ibn Muḥammad on the authority of ʿAʾishah (may Allah be pleased with her), on the authority of the Prophet (PBUH) that he (PBUH) said: **"Announce marriages, do it in the mosques, celebrate the same with beating drums, and give a wedding banquet even with one sheep."**(1)

- It is also mentioned by An-Nasāʾiy in (As-Sunan al-Kubrā) in the book of Company with women (9274), and Al-Bayhaqiy in (As-Sunan al-Kubrā) 7/235. Both narrations are Marfūʿ which come from Yazīd ibn Hārūn from Ḥammād ibn Salamah from Ibn Sakhbarah from Al-Qāsim from ʿAāʾishah with the following wording: "The most blessed among women is the one whose costs of accommodation are the simplest."
- However, the chain of the previous Ḥadīth is weak because it relies on Ibn Sakhbarah. In (Mīzān al-ʾIʿtidāl) 4/592, Adh-Dhahabiy said: he is not known. It has been also said: he is ʿīsā ibn Maymūn. In (Taqrīb at-Tahdhīb) (5370), Ibn Ḥajar stated that ʿīsā is weak. In (Al-Jarḥ wa at-Taʿdīl) 6/287, Ibn Abī Ḥātim said: ʿīsā ibn Maymūn's narration is Matrūk.
- This Ḥadīth is also mentioned by ʾAḥmad in (Al-Musnad) 6/77 (22478), 6/91 (24607) Ibn Ḥibbān in (his Ṣaḥīḥ) as it is mentioned in (Al-ʾIḥsān) 9/405 (4095), Al-Bayhaqiy in (As-Sunan al-Kubrā) 7/235, Abū Nuʿaym in (Ḥulyat al-ʾAwliyāʾ) 3/163, 8/180, and Al-Ḥākim in (Al-Mustadrak) 2/197 (2739). All of them narrated it as a Marfūʿ Ḥadīth from the way of ʾUsāmah ibn Zayd from Ṣafwān ibn Sulaym from ʿUrwah from her [ʿAāʾishah], with the following wording: one of the pleasures of a woman is facilitating the ways of her engagement, dower, and marriage consumption. The chain of the previous narration is Ḥasan because it contains ʿUsāmah ibn Zayd, Al-Laythiy, who is Ṣadūq but sometimes forgets according to what Ibn Ḥajar said in (Taqrīb at-Tahdhīb) (319). In (Majmaʿ az-Zawāʾid) 4/255, Al-Haythamiy was confused about this narrator, so he thought he was ʾUsāmah ibn Zayd al-ʿAdawiy whose memorization is weak according to what Ibn Ḥajar said in (Taqrīb at-Tahdhīb) (317). See: (ʾIrwāʾ al-Ghalīl) 6/348 by Al-ʾAlbāniy.

(1) **[1949] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak as it contains ʿīsā ibn Maymūn who is weak, and other narrators who were not exposed to Jarḥ or Taʿdīl. However, this Ḥadīth is rendered Ṣaḥīḥ if this chain is not considered.

The authentication of Ḥadīth:

- Ibn ʿAdiy mentioned it in (Al-Kāmil) 5/240 in the biography of ʿīsā ibn Maymūn with the same chain. At-Tirmidhiy also mentioned it in the book of Marriage,

[1950] Ibn Fanjaweih informed us saying: both Aḥmad ibn Jaʿfar ibn

chapter of The Announcement of Marriage (1089) excluding: "and let him hold a wedding feast even if with a sheep.". Al-Bayhaqiy also mentioned it in (As-Sunan al-Kubrā) 7/290 including the following, in the end of the Ḥadīth: "when someone whose hair is dyed black gets engaged to a woman, let him inform her and not deceive her." Ibn al-Jawziy also mentioned it in (Al-ʿilal al-Mutanāhiyah) 2/627 (1034) excluding: "and let him hold a wedding feast even if with a sheep." All of them narrated it from the way of ʿīsā ibn Maymūn with the same chain. Moreover, Ad-Daylamiy mentioned it in (Al-Firdaws) 1/110 (335) from the narration of ʿAāʾishah.

- At-Tirmidhiy said: this Ḥadīth is Gharīb Ḥasan, and ʿīsā ibn Maymūn al-ʾAnṣāriy's narrations in Ḥadīth are weak. In addition, Al-Bayhaqiy said: ʿīsā ibn Maymūn is weak.
- Ibn Abī Ḥātim in (Al-Jarḥ wa at-Taʿdīl) 6/287, and Ibn Ḥibbān in (Al-Majrūḥīn) 2/116 narrated from ʿAbd ar-Raḥmān ibn Mahdiy that he said: I asked ʿīsā ibn Maymūn to give me support in these ʾAḥādīth that come from Al-Qāsīm ibn Muḥammad concerning the marriage and other topics, but he said: I will not help. In (Sharḥ as-Sunnah) 9/47, Al-Baghawiy said that it has been narrated from Al-Qāsim ibn Muḥammad from ʿAāʾishah with a Gharīb (unusual) chain that she said: the Messenger of Allāh (P.B.U.H) said… Then, he mentioned it with the same wording mentioned by At-Tirmidhiy.
- Moreover, it is mentioned by Ibn Mājah in (his Sunan) in the book of Marriage, chapter of the Announcement of Marriage (1895), Al-Bayhaqiy in (As-Sunan al-Kubrā) 7/290, and Abū Nuʿaym in (Ḥulyat al-ʾAwliyāʾ) 3/265.
- All of them narrated it from the way of Khālid ibn ʾIlyās from Rabīʿah from Al-Qāsim ibn Muḥammad with the same chain and the following wording: "Announce the marriage and beat the sieve for it."
- However, its chain is weak as Khālid ibn ʾIlyās's narration is Matrūk according to Ibn Ḥajar in (Taqrīb at-Tahdhīb) (1627). See: (ʾIrwāʾ al-Ghalīl) (1993) by Al-ʾAlbāniy.
- Therefore, this Ḥadīth at hand is weak, but the first sentence of it i.e., "announce the marriage" was mentioned with a Ḥasan chain as a Marfūʿ Ḥadīth from the narration of ʿAbdullāh ibn az-Zubayr which is mentioned by Ibn Ḥibbān in (his Ṣaḥīḥ) as in (Al-ʾIḥsān) 9/374 (4066), ʾAḥmad in (his Musnad) 4/5 (16130), Abū Nuʿaym in (Ḥuylat al-ʾAwliyāʾ) 8/328, Al-Ḥākim in (Al-Mustadrak) 2/200 (2748), and Al-Bayhaqiy in (As-Sunan al-Kubrā) 7/288. Furthermore, Al-Haythamiy said in (Majmaʿ az-Zawāʾid) 4/289 that it is narrated by ʾAḥmad, Al-Bazzār, and Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) and (Al-Muʿjam al-ʾAwsaṭ). In addition, the narrators mentioned by ʾAḥmad are reliable.
- According to the sentence: "and beat the Duff.", there is a narration mentioned by An-Nasāʾiy in the book of Marriage, chapter of the Announcement of Marriage with voice and beating the Duff 6/127, At-Tirmidhiy in the book of Marriage, chapter of the Announcement of Marriage (1088), Ibn Mājah in the book of Marriage, chapter of the Announcement of Marriage (1896), Al-Ḥākim in (Al-Mustadrak) 2/201

Ḥamdān and ʿAbdullah ibn Yousuf narrated to us saying: Yousuf ibn Aḥmad ibn Karkān Al Qaramāsiniyy narrated to us saying: Abu Az-Zinbāʿ Rawh ibn Al-Faraj narrated to us saying: Abu Salamah Al-Basriyy Al-ʿAtkiyy Al Qāsim ibn ʿUmar narrated to us saying: Bishr ibn Ibrāhīm Al Ansāriyy narrated to us on the authority of Al Awzāʿiyy, on the authority of Mak-ḥūl, on the authority of ʿUrwah, on the authority of ʿAʾishah (may Allah be pleased with her) that she said Muʿādh ibn Jabal (may Allah be pleased with him) narrated to me saying: I attended a wedding of an Ansāri man with Allah's Messenger (PBUH). The Prophet (PBUH) gave a speech, declared the concluding of the marriage and then said: "May be it based on intimacy, goodness, and blessed wishes. Beat drums around your companion." The baskets containing sweets and fruits were served and the guests in attendance were invited to take from the same but they did not. Allah's Messenger (PBUH) said: **"How serene are you! Would not you catch the sweets and fruits?"** They answered: "But you forbade us to take from food on the Day of such and such." Allah's Messenger (PBUH) said: "**I forbade you then to take from the booty [before distributing it]; but did not forbid you to take from the banquets served for you."** Then He (PBUH) said: "Come on! Take [the sweets and fruits.]" Muʿādh ibn Jabal (may Allah be pleased with him) said: By Allah I saw Allah's Messenger (PBUH) exchanging

---

(2750), Al-Bayhaqiy in (As-Sunan al-Kubrā) 7/289, ʾAḥmad in (Al-Musnad) 3/418 (15451), 4/259 (18279), and Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 19/242 (542). All of them narrated it from different ways from Abī Balj that he said: Muḥammad ibn Ḥāṭib informed us from the Messenger of Allāh (P.B.U.H) that he said: "What differentiates between the lawful and the unlawful is (beating) the Daff and raising the voices (in song) at the time of marriage." The previous Ḥadīth is Ḥasan. See: (ʾIrwāʾ al-Ghalīl) (1994) by Al-ʾAlbāniy.

- For the sentence: "and let him hold a wedding feast even if with a sheep", there is a narration mentioned by Al-Bukhāriy in the book of Marriage, chapter of Holding a wedding feast even if with a sheep (5167) and Muslim in the book of Marriage, chapter of the Description of Dower, and the permissibility to be with teaching the Qurʾān… (1427). This narration comes from ʾAnas (may Allāh be pleased with him) that the Messenger of Allāh (P.B.U.H) said to ʿAbd ar-Raḥmān ibn ʿAwf: "hold a wedding feast even if with a sheep."

pulling with us to take from the sweets on that day.(1)

(1) **[1950] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak as it contains Bishr ibn ʾIbrāhīm who is among Ḥadīth fabricators, other narrators who were not exposed to Jarḥ or Taʿdīl, other narrators whom I could not come across.

The authentication of Ḥadīth:

- In (Al-Muʿjam aṣ-Ṣaghīr) 1/43 (118), Aṭ-Ṭabarāniy mentioned it from ʾAḥmad ibn Yaḥyā ibn Khālid ibn Ḥayyān from Al-Qāsim ibn ʿUmar with the same chain and meaning. Then, he said: none except Bishr ibn ʾIbrāhīm narrated it from Al-ʾAwzāʿiy. In addition, Al-ʿUqayliy mentioned it in (Aḍ-Ḍuʿafāʾ al-Kabīr) 1/142 from ʾAzhar ibn Zufar from Al-Qāsim ibn ʿUmar with the same chain. Ibn al-Jawziy also mentioned it with the same way in (Al-Mawḍūʿāt) 3/57-58 (1268).
- In (As-Sunan al-Kubrā) 7/288, Al-Bayhaqiy referred to it from this way as he said: its chain contains an unknown narrator… and nothing of the narrations is held true in this chapter.
- In (Majmaʿ az-Zawāʾid) 4/290, Al-Haythamiy said: it contains Bishr ibn ʾIbrāhīm who is a fabricator.
- In (Fatḥ al-Bāriy) 9/222, Ibn Ḥajar said: Aṭ-Ṭabarāniy mentioned this Ḥadīth in (Al-Muʿjam al-ʾAwsaṭ) with a weaker chain i.e., a chain that is weaker than the following one: it is mentioned in (Al-Muʿjam al-Kabīr) 20/97-98 (191) by Aṭ-Ṭabarāniy, (Ḥulyat al-ʾAwliyāʾ) 6/96 by Abū Naʿīm, (As-Sunan al-Kubrā) 7/288 by Al-Bayhaqiy, and (Al-Mawḍūʿāt) 3/57-58 (1268) by Ibn al-Jawziy.
- All of them narrated it from the way of Ḥāzim, the servant of Banū Hishām from Limāzah from Thawr ibn Yazīd from Khālid ibn Maʿdān from Muʿādh ibn Jabal with the same chain.
- Hence, Ḥāzim and Limāzah are unknown, and Khālid ibn Maʿdān did not hear from Muʿādh. In (As-Sunan al-Kubrā) 7/288, Al-Bayhaqiy said: its chain contains some unknown narrators, and it is Maqṭūʿ (cut off). In (Fatḥ al-Bāriy) 9/222, Ibn Ḥajar said: Aṭ-Ṭabarāniy mentioned it in (Al-Muʿjam al-Kabīr) with a weak chain. In (Majmaʿ az-Zawāʾid) 4/290, Al-Haythamiy said: I could not find any biographies about Ḥāzim, the servant of Banū Hāshim from Limāzah, but the rest of the narrators are reliable.
- In (Al-Mawḍūʿāt) 3/59 (1270), Ibn al-Jawziy mentioned it as a Marfūʿ Ḥadīth from the way of Khālid ibn ʾIsmāʿīl from Mālik ibn ʾAnas from Ḥumayd ibn ʾAnas. Then, he said: it contains Khālid ibn ʾIsmāʿīl about whom Ibn ʿAdiy said: he used to fabricate narrations on behalf on reliable Muslims.
- Moreover, Ibn Ḥibbān said: he is not a proof.
- Therefore, this Ḥadīth is fabricated. In (Mīzān al-ʾIʿtidāl) 1/313, Adh-Dhahabiy mentioned it from the narration of Al-ʿUqayliy, then said: this is how fabrication is made.
- See: "Tanzīh ash-Sharīʿah) 2/208 by Ibn ʿIrāq, and (Al-Fawāʾid al-Majmūʿah) (122) (345, 346) by As-Suyūṭiy.

[1951] Ibn Fanjaweih informed us saying: ʿAbdullah ibn Yousuf ibn Aḥmad ibn Mālik narrated to us saying: Abu l-ʿAbbās ʿAbdullah ibn Aḥmad ibn Ḥashish Al-Baghdādiyy narrated to us saying: ʿUthmān ibn Maʿbad narrated to us saying: ʿAbdullah ibn Ibrāhīm narrated to us on the authority of Sufyān ibn ʿAmir Al-ʿAmiriyy on the authority of (Ḍāfnah, their bondsman,) on the authority of Abu Hurayrah (may Allah be pleased with him) that he said: Allah's Messenger (PBUH): **"Hold the wedding in the evening; it is better and more blessed."**(1)

[1952] Ibn Fanjaweih informed us saying: Ẓafrān ibn Al-Ḥasan narrated to us saying: Abu Bakr ibn Abu Dawūd As-Sajistāniyy narrated to us saying: Aḥmad ibn Yousuf ibn Sālim Al-Azdiyy As-Sulamiyy narrated to us saying: Ḥafs ibn ʿAbdullah narrated on the authority of Ibrāhīm ibn Ṭahmān, on the authority of Muḥammad ibn Is-ḥāq, on the authority of Muḥammad ibn Ibrāhīm, on the authority of Is-ḥāq ibn Sahl ibn Abu Ḥathmah, on the authority of his father, on the authority of ʿAʾishah (may Allah be pleased with her) that she said: I had had a slave maid under my care, I prepared her for marriage. On that day, the Prophet (PBUH) entered unto us but did not hear us singing; he (PBUH) said: "O ʿAishah! Would you sing for her; this part of the Ansār likes singing."(2)

---

(1) **[1951] The assessment of the reliability of the chain of transmitters:**
- It contains some unknown narrators.

The authentication of Ḥadīth:
- Abū Ḥafṣ mentioned it with its chain from Abī Hurayrah as it is mentioned in (Al-Mughniy) 9/470 by Ibn Qudāmah.
- In (ʔIrwāʔ al-Ghalīl) (1820), Al-ʔAlbāniy mentioned it and said: I could not find its chain.

(2) **[1952] The assessment of the reliability of the chain of transmitters:**
- It contains Ẓafrān ibn al-Ḥasan who was not exposed to Jarḥ or Taʿdīl.

The authentication of Ḥadīth:
- It is mentioned by ʔAḥmad in (his Musnad) 6/269 (26313), Ibn Ḥibbān in (his Ṣaḥīḥ) as it is mentioned in (Al-ʔIḥsān) 13/185 (8575), and Aṭ-Ṭabarāniy in (Al-Muʿjam al-ʔAwsaṭ) 5/352 (5527). All of them narrated it from the way of Muḥammad ibn ʔIsḥāq with the same chain and meaning.
- In addition, Al-Bukhāriy mentioned it in the book of Marriage, chapter of The women who present the lady to her husband (5162) from the way of Muḥammad ibn Sābiq that he said ʔIsrāʔīl related to us from Hishām ibn ʿUrwah from his father from ʿAāʔishah that she prepared a lady for a man from the ʔAnsār as his bride and the Messenger of Allāh (P.B.U.H) said, "O ʿAāʔishah! Haven't you got any

[1953] Ibn Fanjaweih informed us saying: ʿAbdullah ibn Yousuf narrated to us saying: Abu Bakr Muḥammad ibn Ẓahīr ibn Thumāmah Al-Bazzāz narrated to us saying: Abu Musa Muḥammad ibn Al-Mathni Az-Zamin narrated to us saying: Ḥafs ibn Ghayyāth narrated to us on the authority of Layth, on the authority of ʿAṭaʾ that a group of people with a bride passed by the Prophet (PBUH); he (PBUH) said: **"If there were a kind of amusement with this."**(1)

[1954] Ibn Fanjaweih informed us saying: ʿUbaydullah ibn Muḥammad ibn Shanabah narrated to us saying: Muḥammad ibn ʿAliyy ibn Sālim Al-Hamadāniyy narrated to us saying: Al-Ḥasan ibn Al-Ḥusayn Al-Hasnājiyy Ar-Rāziyy narrated to us saying: Saʿīd ibn Mansūr narrated to us saying: Miskīn ibn Maymūn narrated to us saying: ʿUrwah ibn Rūaym narrated to us saying: While Abdder-Raḥmān ibn Qarat guarding in Ḥims at night, a group of people in a wedding kindling fire passed by him; he hit them with his stick until they dispersed. In the morning, he sat on his pulpit and said: When Abu Jandalah married, he served bowls of food. May Allah have mercy upon Abu Jandalah and peace be upon his fathers; and may Allah curse the people in that wedding who kindled fire like the non- believers; Allah will put off their light on the Day of Judgement.(2)

---

amusement (during the marriage ceremony) as the ʾAnsār like amusement?"
- Al-Ḥākim was confused by mentioning this Ḥadīth in (his Mustadrak) 2/200 (2749) although Al-Bukhāriy mentioned it in (his Ṣaḥīḥ).

(1) **[1953] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak as it contains Layth who is Ṣadūq but he mixed up narrations at the last part of his life, and other narrators whom I could not find.

The authentication of Ḥadīth:
- Ibn Abī Shaybah mentioned it in (his Muṣannaf) 4/192 from Ḥafṣ ibn Ghayyāth with the same chain. However, this Ḥadīth is Mursal.

(2) **[1954] The assessment of the reliability of the chain of transmitters:**
- Its chain contains Miskīn about whom Adh-Dhahabiy said that he does not know him, and his narration is Munkar. It also contains Al-Hansajāniy who was accused of lying, and other narrators who were not exposed to Jarḥ or Taʿdīl.

The authentication of Ḥadīth:
- Abū ash-Shaykh mentioned it in the book of Marriage as it is mentioned it (Al-ʾIṣābah) 7/37 by Ibn Ḥajar from the way of Miskīn ibn Maymūn with the same chain. In addition, Hishām ibn ʿAmmār mentioned it in (his Fawāʾid) as it is mentioned in

﴿If they are poor, Allah will enrich them out of His Bounty. For Allah is All-Bountiful, All-Knowing.﴾

[1955] Al Ḥusayn ibn Muḥammad ibn Fanjaweih informed us saying: ʿAliyy ibn Aḥmad ibn Naṣraweih narrated to us saying: ʿAbdullah ibn Muḥammad ibn Wahb narrated to us saying: Abu Zarʿah narrated to us saying: Ibrāhīm ibn Musa Al-Farrāʾ narrated to us saying: Muslim ibn Khālid narrated to us on the authority of Saʿīd ibn Abu Ṣaliḥ, on the authority of Ibn ʿAbbās (may Allah be pleased with him and his father) that Allah's Messenger (PBUH): "**Seek sustenance [from Allah] through marriage."**(1)

(Al-ʾIṣābah) 4/180 by Ibn Ḥajar and (Tārīkh Dimashq) 35/343 by Ibn ʿAsākir. Both narrations come from the way of ʿUthmān ibn ʿilāq from ʿUrwah ibn Ruwaym with the same chain.

- However, its chain is weak as it contains Miskīn ibn Maymūn and Al-Ḥasan ibn al-Ḥusayn al-Hasnajāniy.

(1) **[1955] The assessment of the reliability of the chain of transmitters:**

- It contains Saʿīd ibn Abī Ṣāliḥ who was not exposed to Jarḥ or Taʿdīl, ʿAbdullāh ibn Wahb who is accused of lying and fabrication, and Ibn Naṣrawayh whom I could not find.

The authentication of Ḥadīth:

- It is mentioned in (Al-Wasīṭ) by Al-Wāḥidiy and (Al-Firdaws) 1/88 (282) by Ad-Daylamiy. Both narrations come from the way of Muslim ibn Khālid with the same chain and this wording. In (Takhrīj ʾAḥādīth wa ʾAāthār al-Kashshāf) 2/444, Az-Zaylaʿiy said: only Ath-Thaʿlabiy narrated this Ḥadīth with this wording.
- In (Al-Maqāṣid al-Ḥasanah) (p. 101) (162), As-Sakhāwiy said: this Ḥadīth is narrated by Ath-Thaʿlabiy in (his Tafsīr) and Ad-Daylamiy from Muslim ibn Khālid from Saʿīd ibn Abī Ṣāliḥ from Ibn ʿAbbās as a Marfūʿ Ḥadīth with the same wording. However, Muslim and his Shaykh are exposed to leniency. Al-ʾAlbāniy said: it is weak, and he copied what Al-Ḥāfidh, Ibn Ḥajar said in (Mukhtṣar ad-Daylamiy): Muslim and his Shaykh are exposed to leniency. Then, Al-ʾAlbāniy said: this is how he related to his Shaykh whom I do not know.
- See: (Silsilat al-ʾAḥādīth aḍ-Ḍaʿīfah) (2487), and (Ḍaʿīf al-Jāmiʿ) (1247).
- However, it has a Shāhid mentioned by Al-Ḥakim in (his Mustadrak) 2/174 (2679), and Ibn Mardawayh as it is mentioned by Ibn Ḥajar in (Al-Kāfi ash-Shāfi) 3/230. Both narrations come from the way of Abī as-Sāʾib, Salm ibn Junādah from Abī ʿUsāmah from Hishām ibn ʿUrwah from his father from ʿAāʾisha (may Allāh be pleased with her) that she said: the Messenger of Allāh (P.B.U.H) said: "Marry women as they let money come to you.". Al-Ḥākim said: it is a Ṣaḥīḥ Ḥadīth according to the condition of the Shaykhayn (Al-Bukhāriy and Muslim), but they did not mention it because Sulm ibn Junādah singled out his chain. Anyway, Sulm

[1956] Ibn Fanjaweih informed us saying: Muḥammad ibn Al-Ḥasan ibn Bishr narrated to us saying: Abu Yousuf Muḥammad ibn Sufyān Aṣ-Ṣafār narrated to us saying: Abu ʿAbdullah Aḥmad ibn Nāṣiḥ narrated to us saying: ʿAbdel-ʿAzīz ibn Ad-Darāwardiyy narrated to us on the authority of Ibn ʿIjlān, on the authority of the Prophet (PBUH) that a man came to him and complained of being in need. The Prophet (PBUH) said to him: "You should marry."(1)

---

is Thiqah and Maʾmūn [Reliable and Trustworthy]. In (Taqrīb at-Tahdhīb) (2477), Ibn Ḥajar said: Sulm is Thiqah but his narrations might be different.

- Al-Haythamiy 4/255 said: Al-Bazzār narrated it, and his narrators are all among the narrators of the Ṣaḥīḥ of Al-Bukhāriy except for Sulm ibn Junādah who is Thiqah. However, it contains a defect as Sulm ibn Junādah singled the chain out apart from the other reliable narrators.
- See: (Al-Kāfi ash-Shāfi) 3/230 bY Ibn Ḥajar as it is mentioned by Ibn Abī Shaybah in (his Muṣannaf) 4/127 and Abū Dawūd in (Al-Marāsīl) (p. 180) (203). Both narrations come from the way of Abī ʿUsāmah from Hishām ibn ʿUrwah from his father from the Messenger of Allāh (P.B.U.H) as a Mursal Ḥadīth without mentioning ʿAāʾishah.
- In (Jāmiʿ al-Bayān) 18/126, Aṭ-Ṭabariy mentioned a Mawqūf narration from Ibn Masʾūd that says: seek riches in marriage, then he recited the Saying of Allāh Almighty: "If they are poor, Allah will enrich them out of His Bounty."
- In (his Muṣannaf), ʿAbd ar-Razzāq mentioned a narration from ʿUmar that he said: I am astonished of a man does not seek riches in marriage although Allāh Almighty says in the Qurʾān: "If they are poor, Allah will enrich them out of His Bounty."
- See: (Kashf al-Khafāʾ) 1/177 (528) by Al-ʿAjlūniy.

(1) **[1956] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak as it contains Muḥammad ibn al-Ḥasan ibn Bishr who was not exposed to Jarḥ or Taʿdīl and Muḥammad ibn Sufyān whom I could not come across.

The authentication of Ḥadīth:

- Ibn Ḥajar mentioned it in (Al-Kāfi ash-Shāfi) 3/231 and Al-ʿAjlūniy in (Kashf al-Khafāʾ) (528). They both attributed it to the compiler.
- In (Tārīkh Baghdād) 1/365, Al-Khaṭīb mentioned a narration from Jābir (may Allāh be pleased with him) that he said: a man came to the Messenger of Allāh (P.B.U.H) complaining about poverty, and the Messenger of Allāh (P.B.U.H) directed him to marriage. The chain of this Ḥadīth is very weak as it contains Saʿīd ibn Muḥammad al-Madaniy about whom Abū Ḥātim said: his narration is not a proof. See: (Al-Jarḥ wa at-Taʿdī) 4/58 by Ibn Abī Ḥātim. It also contains ʿAbd al-Bāqiy ibn Qāniʿ who is Ṣadūq but his memorization accuracy was affected when he got older.
- Moreover, ʿAāʾishah (may Allāh be pleased with her) narrated that the Messenger of Allāh (P.B.U.H) said: "Marry the women as they let money come to you.". This Ḥadīth is mentioned by Al-Ḥākim in (Al-Mustadrak) 2/174 (2679) and he said

A man also came to Abu Bakr (may Allah be pleased with him) after the Prophet (PBUH) had passed away and complained also of being in need. Abu Bakr advised him to marry. Similarly, a man went to ʿUmar (may Allah be pleased with him) after Abu Bakr had passed away and expressed the same complaint to which ʿUmar answered: "You should marry." The situation was repeated with ʿUthmān (may Allah be pleased with him) after ʿUmar (may Allah be pleased with him) had died and he gave the same answer. On giving that answer, all of them were referring to Allah's saying: ﴿If they are poor, Allah will enrich them out of His Bounty.﴾ Ibn ʿIjlān also said: Both Abu Bakr and ʿUmar (may Allah be pleased with them) said: "Seek enrichment in marriage."

[Verse 33] Allah says: ﴿Let those who do not find the means to marry abstain…﴾ from committing forbidden deeds ﴿until Allah enriches them of His bounty...﴾ and bestows His sustenance unto them in abundance.

﴿Those your right hand owns who seek 'al-kitāb', i.e., a contract for their freedom…﴾ 'al-kitāb' refers to 'al-mukātabah.' The root of the word is 'al-katb' which means 'to bring together and collect". A relative derivative is 'al-katībah' and 'katabt-u al baghl-a' and 'katabt-u al kitab-a'. [The slave person who seeks freedom through 'al mukātabah'] was called 'mukātib', because he/she would count and collect the installments to be paid for freeing themselves. The contract is held when the master says to his slave- man or woman: "I make a written contract with you on the condition that you give me such and such amount of money in determined installments and when you pay the same, you will be free;" and the slave agrees to the same. If the slave paid the amount agreed upon in the set installments, he/she will be free; and should they fail to abide by the same, the master shall be entitled to enslave them

about it: it is Ṣaḥīḥ according to the condition of the Shaykhayn but they did not mention it because Sulm ibn Junādah singled out its chain, but Sulm is Thiqah Maʾmūn. Additionally, Adh-Dhahabiy agreed with him in (At-Talkhīṣ).

- Furthermore, Ibn Abī Shaybah mentioned it in (Al-Muṣannaf) 4/127, and Abū Dawūd in (Al-Marāsīl) (140) from the way of Hishām from his father as a Mursal Ḥadīth. In (At-Talkhīṣ al-Ḥabīr) 3/117, Al-Ḥāfiẓ said: Ad-Daraquṭniy considered the Mursal narration probable.

again, as the Prophet (PBUH) said: "The 'mukātib' is considered a slave so long as he/ she still owes one dirham [to his/her master.]"

﴿… Make a contract with them accordingly…﴾ The Muslim Jurists had different opinions with regard to the ruling derived from this verse. Some said: It is an obligatory ordinance; an obligation on the master to make a contract with the slave whom he knows there is good in, if the slave asked for his freedom in consideration of a value that is equal or surpasses the slave's value. If the value offered is less than the real value of the slave, the master shall not be obliged to accept the freedom contract. This was the opinion of ʿAmr ibn Dinār and ʿAṭāʾ. Also the jurists Dawūd ibn ʿAliyy and Muḥammad ibn Jarīr held the same opinion.

It was also narrated by Al-ʿAwfiyy on the authority of Ibn ʿAbbās (may Allah be pleased with him and his father).

The holders of this opinion gave as an evidence of the same what was narrated by Qattādah to the effect that Sīrīn asked Anas ibn Mālik (may Allah be pleased with him) to agree to enter with him into a freedom contract, but Anas tarried. So Sīrīn complained to ʿUmar (may Allah be pleased with him) who hit Mālik with the stick for this and ordered him to enter into the freedom contract.(1)

They gave as another evidence for their opinion that this verse was revealed when a bondsman called Ṣubayḥ belonging to Ḥūaytib ibn Abdel-ʿUzza (may Allah be pleased with him) asked his master to enter into a

(1) **The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ.
- Al-Bukhāriy mentioned it as a Muʿallaq Ḥadīth 5/184 in the book of the one who is asked to enter into a freedom contract, chapter of the sin of one who falsely accuses his slave of illegal sexual intercourse. In addition, it is mentioned by ʿAbd ar-Razzāq in (his Muṣannaf) 8/372 (15578), Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 18/126, and Al-Bayhaqiy in (As-Sunan al-Kubrā) 10/319. All of them mentioned it from the way of Saʿīd ibn Abī ʿUrūbah from Qatādah from ʾAnas.
- In (ʾIrwāʾ al-Ghalīl) (1760), Al-ʾAlbāniy said: Al-Bayhaqiy mentioned it, and its chain is Ṣaḥīḥ.
- In (Ad-Durr al-Manthūr) 5/82, As-Suyūṭiy mentioned it from ʾAnas with a strengthened attribution to ʿAbd ibn Ḥumayd.

freedom contract with him but he refused. Upon the revelation of the verse, Ḥūaytib (may Allah be pleased with him) agreed to hold the contract with Ṣubayḥ for one hundred dinars and granted him twenty of them to pay him back. Ṣubayḥ was martyred in the Battle of Ḥunayn,

It was narrated on the authority of ʿUmar (may Allah be pleased with him) that it is a right to Allah (Exalted be He) that the salve who seeks freedom through 'al-mukātabah' is to be given the same.

Other scholars said that the matter is, rather, desirable, not obligatory on the master to enter into a written contract with the slave for freedom whether the slave was to pay an equal, or more or less of his/her estimated value. This viewpoint was held by Abu Ḥanifah, Mālik, Ash-Shāfiʿiyy and the other jurists (may Allah have mercy upon them).

As for Allah's saying: ﴿if you know khayr-an [i.e., some good] in them…,﴾ the scholars had different opinions regarding its meaning. Ibn ʿUmar, Ibn Zayd and Mālik ibn Anas said: It [khayr-an] means ability to work and earn money to pay the installments agreed upon in the written contract of freedom. This was the opinion of Ath-Thawriyy.

Al Wālibiyy reported Ibn ʿAbbās (may Allah be pleased with him and his father) as saying: it means "if you know they are able to earn their livelihood by themselves, not depending on their fellow Muslims for sustenance." Al-Ḥasan, Mujāhid and Ad-Daḥāk said: it means 'if they have money.'

This was the narration of Al-ʿAwfiyy on the authority of Ibn ʿAbbās (may Allah be pleased with him and his father). They gave as a supporting evidence for them Allah's saying: "It is prescribed for you, when one of you approaches death, if he leave khayr-an (i.e., wealth)…"

Al-Khalīl said: if khayran in the verse was referring to 'money', Allah would have said ﴿if you know khayr-an [i.e., some good] with them…,﴾ [not in them]

[1957] Ibn Fanjaweih informed us saying: Hārūn ibn Muḥammad narrated to us saying: Muḥammad ibn ʿAbdel-ʿAzīz narrated to us saying: Yaḥiya Al-Ḥamāniyy narrated to us saying: Abu Khālid Al-Aḥmar narrated to us on the

authority of Al-Aʿmash, on the authority of Abu Is-ḥāq, on the authority of Abu Layla Al-Kindiyy, on the authority of Salmān (may Allah be pleased with him) that he said: A slave of mine said to me: "May you enter with me in a freedom contract." The master said: "Do you have money?" The slave answered: "No." the master said: "Do you want to pay me [for your freedom] dirty money begged from people." Then, the master refused to enter into the contract.(1)

Ibrāhīm, ʿUbaydah, Abu Ṣaliḥ and Ibn Zayd said: 'khayr-an' means truthfulness, commitment and honesty.

Ṭawūs and ʿAmr ibn Dinār said: it means having money and honesty.

Ash-Shāfiʿiyy (may Allah have mercy upon him) said: The most prominent meaning of 'khayr-an' in this verse is the ability to earn money with honesty. So it is desirable, in my opinion, that the master does not refuse to enter into a written contract of freedom with his or her slave if they are as such.

[1958] Ibn Fanjaweih informed us saying: ʿUbaydullah ibn Muḥammad ibn Shanabah narrated to us saying: Abu Bakr Muḥammad ibn ʿAbdel-ʿAzīz Al-ʿUthmāniyy narrated to us saying: Abu Annaḍr Is-ḥāq ibn Ibrāhīm narrated to us saying: Yaḥiya ibn Ḥamzah narrated to us saying: Muḥammad ibn ʿIjlan informed me on the authority of Saʿīd ibn Abu Saʿīd Al-Maqbariyy, on the authority of Abu Hurayrah (may Allah be pleased with him) that he said Allah's Messenger (PBUH) said: **"Allah the Exalted has ordained upon Himself to support three kinds of people: a person who has left home to fight in the Cause of Allah; a person who got married to avoid falling into what Allah the Exalted has forbidden; and a slave who has entered into a freedom contract with**

(1) **[1957] The assessment of the reliability of the chain of transmitters:**

- Its chain contains Hārūn ibn Muḥammad whom I could not come across, Yaḥyā al-Ḥamāniy who is accused of stealing Ḥadīth, and Ibn Ḥayyān who is Ṣadūq but he sometimes makes mistakes.

The authentication of Ḥadīth:

- It is mentioned by Ibn Abī Shaybah in (Al-Muṣannaf) 5/261, ʿAbd ar-Razzāq in (his Muṣannaf) 8/374 (15583) and Al-Bayhaqiy in (As-Sunan al-Kubrā) 10/319. All of them mentioned it from the way of Abī Laylā al-Kindiy with the same chain.

his master with the intention to pay the value agreed upon."(1)

[1959] Ibn Fanjaweih informed me saying: Hārūn ibn Muḥammad ibn Hārūn narrated to us saying: Muḥammad ibn ʿAbdel-ʿAzīz narrated to us saying: Yaḥiya Al Ḥamāniyy narrated to us saying: Ḥammād ibn Zayd narrated to us on the authority of Ayūb, on the authority of Muḥammad ibn Sīrīn, on the authority of ʿUbaydah, concerning Allah's saying ﴿if you know khayr-an [i.e., some good] in them…,﴾ that he said it means 'if you know the slaves perform the Prescribed Prayers.'(2)

---

(1) **[1958] The assessment of the reliability of the chain of transmitters:**

- Its chain contains Ibn Shanbah who was not exposed to Jarḥ or Taʿdīl and Muḥammad ibn ʿAbd al-ʿAzīz whom I could not find. However, the Ḥadīth is Ḥasan as stated later.

The authentication of Ḥadīth:

- At-Tirmidhiy mentioned it in the book of the Virtues of Jihād, chapter of What Has Been Related About Mujahid, The One Getting Married, And The Mukatib, And Allah's Help For Them (1655). An-Nasāʾiy also mentioned it in (Al-Mujtabā) 6/61 in the book of Marriage, chapter of Allāh's Help for The One Getting Married to be Chaste. It is also mentioned by Ibn Mājah in the book of Emancipation, chapter of the Mukatib (2518), ʾAḥmad in (his Musnad) 2/251 (7416), 2/437 (9631), Abū Yaʿlā in (his Musnad) 11/410 (6535), Ibn Ḥibbān in (his Ṣaḥīḥ) as it is mentioned in (Al-ʾIḥsān) as well, chapter of Marriage (4030), Al-Ḥākim in (his Mustadrak) 2/174 (2678), Abū Nuʿaym in (Ḥulyat al-ʾAwliyāʾ) 8/388, Ibn al-Jārūd in (Al-Muntaqā) (979), chapter of the Mukatib and the Mudbir, Al-Bayhaqiy in (As-Sunan al-Kubrā) 7/78, 10/318, and Al-Baghawiy in (Sharḥ as-Sunnah) 9/7 (2239).
- All of them mentioned it from the chain of Ibn ʿAjlān with the same chain and meaning.
- Its chain is Ḥasan. This is rendered by At-Tirmidhiy, Al-Baghawiy and Al-ʾAlbāniy in (Ghāyat al-Marām) (210).
- Al-Ḥākim said: it is Ṣaḥīḥ according to the condition of Muslim but they did not mention it. Adh-Dhahabiy agreed with that opinion as well. However, the correct view is that it is in accordance with the condition of Muslim who mentioned the narration of Ibn ʿAjlān as a Mutābiʿ.

(2) **[1959] The assessment of the reliability of the chain of transmitters:**

- Its chain contains narrators whom I could not find. In addition, Al-Ḥamāniy is accused of stealing ʾAḥādīth. However, this Ḥadīth is Ṣaḥīḥ as stated later.
- The authenticaiton of Ḥadīth:
- It is mentioned by Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 8/2584, Al-Bayhaqiy in (As-Sunan al-Kubrā) 10/318. Both narrations come from the chain of ʾAyyūb with the same chain. In addition, ʿAbd ar-Razzāq mentioned it in (Al-Muṣannaf) 8/371 (15573) from Hishām ibn Ḥassān from Ibn Sīrīn with the same chain. Moreover,

It was also said that it means that the slave to enter into the freedom contract be of age and sane. The insane slaves and those under age are not entitled to hold such contract, because they are not eligible to seek marriage and because the Prophet (PBUH) said: **"None of the following three kinds of people shall be accountable for his/ her deeds…"**

Abu Ḥanifah (may Allah have mercy upon him) said: It may be lawful for a boy to hold written contracts if he is a teenager and rational.

This opinion was built on the principle that if a teenager is rational and a free person and his custodian gave him permission to dispose of things, his acts will be of effect. Likewise, if a master entered into a written contract of freedom with his teenager slave, he would be giving him by this a permission to dispose of things as he sees, and hence the [teenager] slave's holding of a contact would be effective.

The jurists had also different opinions concerning the payment mode of the freedom contract.

Malik, Abu Ḥanifah and Abu Ḥanifah's fellows said: the payment of the freedom contract may be immediate or in installments, because Allah the Exalted has said: ﴿… Make a contract with them accordingly, if you know khayr-an [i.e., some good] in them…,﴾ without specifying a certain term as a condition for this.

This is also because it is a contract for a specific thing and hence it is lawful to pay its price immediately or in installments like the sale.

Ash-Shāfiʿi said: the price of the freedom contract is not to be paid immediately; rather, it is to be deferred and paid within a period of time of at least two installments.

Ibn Abī Shaybah mentioned it in (Al-Muṣannaf), chapter of Transactions and Legal Rulings 5/340 from the way of Hishām from Ibn Sīrīn with the same way.

- However, this opinion does not make sense because it is permissible to seek the freedom contract for the Jews and the Christians even if their prayer is not correct, because the ruling mentioned in the verse is general.
- See: (ʾAḥkām al-Qurʾān) 3/322 by Al-Jaṣṣāṣ.

The scholars differed also as to Allah's saying: ﴿… and give them from the wealth of Allah that He has given you…﴾

Some scholars said: The people addressed in the verse are the masters of slaves; they are required in this verse to discount part of the contract price. Then, they differed as to the exact amount to be discounted.

Some said: it is quarter of the price. This opinion was attributed to ʿAliyy (may Allah be pleased with him) and Ath-Thawriyy.

Shuʿbah narrated on the authority of Abu ʿAbder-Raḥmān As-Sulamiyy that he entered into a freedom contract with a slave of him on one thousand and two hundred dirhams and discounted quarter of the sum taking me as a witness of the same. Then he said: "Your friend- referring to ʿAliyy (may Allah be pleased with him)- used to like this."(1)

This narration was reported as a Marfuʿ Ḥadīth attributed to the Prophet (PBUH).

[1960] Ibn Fanjaweih informed me saying: Ibn Ḥabash Al Muqriʾ narrated to us saying: Abu ʿAbdullah Muḥammad ibn Aḥmad ibn Musa narrated to us saying: Yousuf ibn Saʿīd ibn Muslim narrated to us saying: Ḥajjāj narrated to us on the authority of Ibn Jurayj, (ʿAṭaʾ ibn As- Sāʾib), on the authority of ʿAbdullah ibn Ḥabīb, i.e., Abu ʿAbder-Raḥmān As-Sulamiyy, on the authority of ʿAliyy (may Allah be pleased with him), on the authority

(1) **The assessment of the reliability of the chain of transmitters:**
- Its narrators are reliable. ʿAbd al-ʾAʿlā is Ṣadūq but he sometimes forgets.

The authentication of Ḥadīth:
- ʿAbd ar-Razzāq mentioned it in (his Muṣannaf) 8/376 (15591) from Ath-Thawriy from ʿAbd al-ʾAʿlā with the same chain. In addition, Aṭ-Ṭabariy mentioned it in (Jāmiʿ al-Bayān) 18/130 as he said: Ibn al-Muthannā related to us that Muḥammd ibn Jaʿfar related to us that Shuʿbah related to us with the same chain. Moreover, Al-Bayhaqiy mentioned it in (As-Sunan al-Kubrā) 10/329 from the chain of Sufyān from ʿAbd al-ʾAʿlā with the same chain and meaning, but he said: four thousand, instead of saying: two thousand and two hundred.
- Furthermore, it is mentioned by An-Nasāʾiy in (As-Sunan al-Kubrā) (5038) in the book of Emancipation from the chain of ʿAbd al-Malik ibn ʾAʿyan from Abī ʿAbd ar-Raḥmān as-Sulamiy with the same chain. It also says: four thousand.

of the Prophet (PBUH): " [Regarding] ﴿…And give them from the wealth of Allah that He has given you…,﴾ - he (PBUH) said: **"It is a quarter of the value of the freedom contract."**(1)

---

(1) **The assessment of the reliability of the chain of transmitters:**

- Its chain is weak as it contains some narrators whom I could not find, and others whose memorization accuracy changed when they got older. Most probably, it is a Mawqūf Ḥadīth up to ʿAliy ibn Abī Ṭālib (may Allāh be pleased with him).

The authentication of Ḥadīth:

- It is mentioned by An-Nasāʾiy in (As-Sunan al-Kubrā) (5035) in the book of Emancipation from Yusūf ibn Saʿīd with the same chain, ʿAbd ar-Razzāq in (his Muṣannaf) 8/375 (15589), Ibn ʿAdiy in (Al-Kāmil) 5/364 with the same chain, An-Nasāʾiy in (As-Sunan al-Kubrā) in the book of Emancipation (5035), Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 8/2586, Al-Ḥākim in (Al-Mustadrak) 2/430 (3501), Al-Bayhaqiy in (As-Sunan al-Kubrā 10/329, Ibn ʿAbd al-Barr in (Al-Istidhkār) 23/256, Aḍ-Ḍiyāʾ in (Al-ʾAḥādīth al-Mukhtārah) 2/194 (576-577), and Aṭ-Ṭabarāniy in (Al-Muʿjam al-ʾAwsaṭ) 3/299 (3001).
- All of them narrated it from the chain of Ibn Jurayj with the same chain.
- In addition, As-Suyūṭiy mentioned it in (Ad-Durr al-Manthūr) 5/83 with a strengthened attribution to Ibn al-Mundhir, Ad-Daylamiy, and Ibn Mardawayh.
- Moreover, Al-Ḥākim said: its chain is Ṣaḥīḥ but the Shaykhayn did not mention it. Adh-Dhahabiy agreed with him in (At-Talkhīṣ). Al-Ḥakim said: it has been narrated as a Mawqūf Ḥadīth.
- In addition, narrating this Ḥadīth as Marfūʿ is Munkar. Ibn Kathīr said in (Tafsīr al-Qurʾān al-ʿAẓīm) 10/230: this is a Gharīb Ḥadīth, and its Marfūʿ narration is Munkar. In addtion, in (ʾIrwāʾ al-Ghalīl) (1765), Al-ʾAlbāniy said: it is Munkar. However, the authentic view is that it is narrated up to ʿAliy (may Allāh be pleased with him). An-Nasāʾiy and Al-Bayhaqiy said: Ibn Jurayj said: more than one narrator informed me from ʿAṭāʾ that he used to narrate this Ḥadīth without mentioning the Messenger of Allāh (P.B.U.H). Ibn Kathīr said: it is more probable to be Mawqūf up to ʿAliy (may Allāh be pleased with him).
- In (Al-ʾilal) 4/164 (488), Ad-Daraquṭniy was asked about this Ḥadīth as he said: this Ḥadīth is narrated by ʿAṭāʾ ibn as-Sāʾīb from Abī ʿAbd ar-Raḥmān. Hence, its chain becomes different as ʿAbd ar-Razzāq, Hishām ibn Sulaymān, Ḥajjāj, and Abū Qatādah, ʿAbdullāh ibn Wāqid mentioned it as a Marfūʿ Ḥadīth from Ibn Jurayj, but Rawḥ mentioned it as a Mawqūf Ḥadīth from Ibn Jurayj. Meanwhile, it is mentioned as a Mawqūf Ḥadīth by Zuhayr, Hushaym, Ibn ʿAliyyah, Jurayj, ʾAsbāṭ ibn Muḥammad al-Muḥāribiy, Ḥammād ibn Salamah and Bakr ibn Khunays from ʿAṭāʾ ibn as-Sāʾib. Moreover, it is narrated as a Mawqūf Ḥadīth by ʿAbd al-ʾAʿlā at-Tughlubiy from Abī ʿAbd ar-Raḥmān from ʿAliy, which is the correct one.
- Al-Bayhaqiy said: the correct view is that it is Mawqūf as it is also narrated by

The other scholars were of the opinion that there is no specific limit of the amount to be discounted here; it is a matter left to the discretion of the master.

Asbāṭ narrated on the authority of As-Suddiyy, on the authority of his father that he said: "Zaynab bint Qays ibn Makhramah (may Allah be pleased with her) entered with me into a freedom contract – she used to pray with Allah's Messenger (PBUH) before the change of the Direction of Prayer from Bayt-u Al Maqdis to the Kaʿbah and after it also – on a value of ten thousand dirhams, yet she discounted one thousand of the same for my sake."(1)

Al Jarīriyy reported on the authority of Abu Naḍrah, on the authority of

---

Warqāʾ ibn ʿUmar, Khālid ibn ʿAbdullāh, and ʾAsbāṭ ibn Muḥammad from ʿAṭāʾ ibn as-Sāʾib as a Mawqūf Ḥadīth. Moreover, it is narrated by a narrator other than ʿAṭāʾ from Abī ʿAbd ar-Raḥmān from ʿAliy as a Mawqūf Ḥadīth. Hence, it is obvious that Ibn Jurayj is the only one narrated it from ʿAṭāʾ ibn as-Sāʾib as a Marfūʿ Ḥadīth. However, Ibn Jurayj heard from ʿAṭāʾ after his [Ibn Jurayj's] narrations statred to mix up. See: (Tahdhīb at-Tahdhīb) 7/185 by Ibn Ḥajar.

- Therefore, the Mawqūf narration is more authentic, and the Marfūʿ narration is Munkar. In (Talkhīṣ al-Ḥabīr) 4/399, Ibn Ḥajar said: the Mawqūf narration is rendered Ṣaḥīḥ by An-Nasāʾiy, Al-Bayhaqiy and Ad-Daraquṭniy.
- In (Al-Istidhkār) 23/256, Ibn ʿAbd al-Barr said: the correct view is that it is a Mawqūf Ḥadīth narrated up to ʿAliy from his saying. Then, he said: Sufyān, Shuʿbah, Maʿammar, Ḥammād ibn Zayd, Ḥammād ibn Salamah, Al-Masʿūdiy, Ibn ʿAliyyah, Al-Muḥāribiy, and Muḥammad ibn Faḍl narrated it from ʿAṭāʾ from Abī ʿAbd ar-Raḥmān from ʿAliy as a Mawqūf Ḥadīth.

(1) **The assessment of the reliability of the chain of transmitters:**

- It contains Abū as-Suddiy whose state is unknown.

The authentication of Ḥadīth:

- It is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 18/130, and Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 24/288 (733). Both narrations come from the chain of Al-Ḥsayn ibn ʿAmr ibn Muḥammad al-ʿAnqaziy that he said: ʾAsbāṭ related this Ḥadīth to me. In addition, Ibn Mandah mentioned it in as it is stated in (Al-ʾIṣābah) 8/97 by Ibn Ḥajar from the chain of As-Suddiy with the same chain. Moreover, Ibn ʿAbd al-Barr mentioned it in (Al-Istīʿāb) 4/12 from the chain of ʾAsbāṭ ibn Naṣr with the same chain.
- In (Majmaʿ az-Zawāʾid) 4/247, Al-Haythamiy said: Aṭ-Ṭabarāniy narrated it with a narration that contains Al-Ḥusayn ibn ʿAmr ibn Muḥammd al-ʿAnqaziy who is weak. Moreover, Ibn Abī Ḥātim said: my father was asked about him as he said: he is somehow weak and criticized. Abū Zurʿah said: he was not truthful.
- See: (Al-Jarḥ wa at-Taʿdīl) 3/62 by Ibn Abī Ḥātim.

Saʿīd, the slave of Abu Usayd, that his master entered with him into a freedom contract on a value of twelve hundred dirhams. When I brought the amount to him, he took one thousand of the same and gave me back the two hundred.(1)

Nafiʿ said: ʿAbdullah ibn ʿUmar (may Allah be pleased with him) entered with a slave of him, called 'Sharaf', into a freedom contract on a value of thirty five thousand dirhams. He discounted toward the end of the contract period five thousand of the same.

Saʿīd ibn Jubayr said: Ibn ʿUmar (may Allah be pleased with him), upon entering into a freedom contract with a slave of him, would not discount something of the value during the early installments of the contract period, for fear that the salve might not be able to continue in paying and by this he would be returning the charity [given in the form of discount] to him. Rather, he would discount whatever amount he liked toward the end of the contract period.

According to this opinion of scholars, the order in Allah's saying: '…And give them from the wealth of Allah that He has given you…,' is a meant to be a matter of desirability.

Some other scholars said: The meaning is that give them their share of the obligatory charity which Allah has ordained for them in His saying: ﴿… and for the ransom of slaves". This viewpoint was held by Al Ḥasan, Zayd ibn Aslam and his son. According to this explanation, the order in the verse is meant to be a matter of obligation. Buraydah and Ibrāhīm said: It is an encouragement for all people to support the slaves in getting freedom.

---

(1) The assessment of the reliability of the chain of transmitters:
- Its narrators are reliable although Abū Saʿīd is thought to be reliable by Ibn Ḥibbān only.

The authentication of Ḥadīth:
- Aṭ-Ṭabariy mentioned it in (Jāmiʿ al-Bayān) 18/130 as he said: Mujāhid ibn Mūsā related to us that he said: Yazīd related to us that he said: Abū Masʿūd al-Jarīriy informed us with the same chain. In addition, Al-Bayhaqiy mentioned it in (As-Sunan al-Kubrā) 10/330 from the chain of Ḥammād from Al-Jarīriy with the same chain.

[1961] Ibn Fanjaweih informed us saying: ʿUbaydullah ibn Muḥammad ibn Shanabah narrated to us saying: Jaʿfar ibn Muḥammad Al Firiyābiyy narrated to us saying: Ṣafwān ibn Ṣāliḥ narrated to us saying: Al Walīd narrated to us saying: Zuhayr narrated to us on the authority of ʿAbdullah ibn Muḥammad ibn ʿAqīl, on the authority of Abu Umamah ibn Sahl ibn Ḥanīf, (may Allah be pleased with him), on the authority of the Prophet (PBUH) that he said: **"The person who assists a slave in making an agreement to buy his/her freedom, a debtor who is in distress (being unable to pay his/her debt) or, a person struggling in Allah's Cause, Allah will shade him/her with the Shade of His Throne on the Day when there will be no shade but His."**(1)

---

(1) **[1961] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak as it contains Ibn Shanbah who was not exposed to Jarḥ or Taʿdīl, Zuhayr at-Tamīmiy who is exposed to weakness, and ʿAbdullāh ibn ʿAqīl whose narration is somehow weak.

The authentication of Ḥadīth:

- It is mentioned by ʾAḥmad in (his Musnad) 3/487 (15986) and ʿAbd ibn Ḥumayd in (his Musnad) (471) from the chain of ʿUbaydullāh ibn ʿAmr. It is also mentioned by ʾAḥmad in (his Musnad), Ibn Abī Shaybah in (his Muṣannaf) 7/250, Ibn Shāhīn in (At-Targhīb fī Faḍāʾil al-ʾAʿmāl) (p. 358) (446), Al-Bayhaqiy in (As-Sunan al-Kubrā) 10/320, Aṭ-Ṭabaraniy in (Al-Muʿjam al-Kabīr) 6/86 (5590), and Al-Ḥākim in (Al-Mustadrak) 2/99 (2448). However, Adh-Dhahabiy remained silent about it. All of them narrated it from the chain of Zuhayr ibn Muḥammad.
- In addition, it is mentioned by Aṭ-Ṭabaraniy in (Al-Muʿjam al-Kabīr) 6/86-87 (5591), Al-Bayhaqiy in (As-Sunan al-Kubrā) 10/320, Ibn Abī ʿAāṣim in (Al-Jihād) (93), and Al-Ḥākim in (Al-Mustadrak) 2/236 (2860). About this narration, Adh-Dhahabiy said: it contains ʿAmr who is among the Rejecters (Rawāfiḍ), and he is Matrūk. All of them narrated it from the chain of ʿAmr ibn Thābit from ʿAbdullāh ibn Muḥammad ibn ʿAqīl from ʿAbdullāh ibn Sahl ibn Ḥunayf from his father, Sahl ibn Ḥunayf, that he said: the Messenger of Allāh (P.B.U.H) said…. Then, he mentioned it with the same meaning.
- In (Majmaʿ az-Zawāʾid) 5/283, Al-Haythamiy mentioned this Ḥadīth as he said: it is narrated by ʾAḥmad and Aṭ-Ṭabaraniy. It contains ʿAbdullāh ibn Sahl ibn Ḥunayf whom I do not know and ʿAbdullāh ibn ʿAqīl whose narration is Ḥasan. He also said in the same book 3/241: it contains ʿAbdullāh ibn Sahl whom I do not know, but the narration of the rest of its narrators is Ḥasan. However, this Ḥadīth is weak according to Al-ʾAlbāniy in (Ḍaʿīf al-Jāmiʿ aṣ-Ṣaghīr) (5456).
- See: (Silsilat al-ʾAḥādīth aḍ-Ḍaʿīfah) (4555).

[1962] Ibn Fanjaweih informed us saying: Musa ibn Muḥammad ibn ʿAliyy narrated to us saying: Muḥammad ibn ʿUthmān ibn Abu Shaybah narrated to us saying: ʿAliyy ibn Aḥmad Al-Wāsiṭiyy narrated to us saying Is-ḥāq ibn Manṣūr narrated to us on the authority of Abdes-Salām ibn Ḥarb, on the authority of Yazīd ibn ʿAbder-Raḥmān Ad-Dalāniyy, on the authority of Khārijah ibn Hilāl, on the authority of Saʿīd, Rāfiʿ ibn Khadīj and Ibn ʿUmar (may Allah be pleased with them) that they said: A slave, called Kays, belonging to ʿUthmān (may Allah be pleased with him) came to us and said: 'Come with me to the commander of the Believers and speak to him so that he enters into a freedom contract with me.' We went to ʿUthmān (may Allah be pleased with him) and said to him: 'That slave of you has asked us to talk to you about allowing him to have a freedom contract with you.' He [ʿUthmān] said: 'Does he have doubt about anything? I bought him for one hundred and fifty. Should he bring me the same amount, I will let him free.' We went out and every one of us supported him with something. The narrator continued: The slave went away and a while later he came again and said to us: 'Come with me.' We went with him to enter unto ʿUthmān but he said: 'Stand by the door.' ʿUthmān said: 'O Kays! Do you remember when I pinned your ears back?' Kays said: 'No, my master.' ʿUthmān said: "Have not I prohibited you to say 'My master?!'" Kays said: "He remained reminding me of the incident till I remembered." Then, ʿUthmān said: "Come and pin my ear back too.' Kays said: "I refused to do but he insisted so much that I had to pin his ears back with him saying: 'Press tightly. Press tightly.' When he saw that I pressed as much as he did with me, he said: 'Enough!' Then he said: 'What a sigh of relief for retribution in this World! Go out. You are free and what [the money] you have is for you.'"[1]

(1) **[1962] The assessment of the reliability of the chain of transmitters:**

- It contains some narrators whom I could not find, and Muḥammad ibn ʿUthmān about whom the scholars hold different views. Some scholars accepted him, but others belied him.

The authentication of Ḥadīth:

- I could not find it. However, in (Tārīkh Wāsiṭ) 1/184, ʾAslam al-Wāsiṭiy mentioned a narration in the biography of Ḥammād ibn Muhājir al-Buzūriy from the same chain from Ibn Abī al-Furāt from his father that he said: ʿUthmān had…. Then, he mentioned it with the same meaning.

Allah's saying: ﴿Do not force your slave-girls into prostitution…﴾ was revealed about Muʿdhah and Masīkah, the slave girls of ʿAbdullah ibn Ubay ibn Salūl As-Salūliyy who used to force them to practice prostitution and take part of the money they got out of this from them. The disbelievers would do this during Jāhilliyyah too; they would force their salve young women into prostitution for getting money. When Islam spread, Muʿdhah said to Masīkah: "The matter we are indulged in is one of two things: either it is good, which if so, we have had our enough of the same; or it is evil, which if so, it is the time now to give up the same." Upon this, Allah the Almighty revealed this verse.

Muqātil said: The verse, rather, was revealed about six slave girls of ʿAbdullah ibn Ubay who used to force them to prostitute themselves and take the money paid for that for himself. Those girls were Muʿdhah, Masīkah, Umaymah, ʿAmrah, Arwa and Qatīlah. One day, one of them brought him one dinar and another brought some garments. He said to them then: "Go back and prostitute again." Both of them said: "By Allah, we will not do this. Allaah the Exalted has brought us Islam and forbidden prostitution." Then they went to Allah's Messenger (PBUH) and complained to him. Upon this Allah the Almighty revealed this verse.

Muʿmir narrated on the authority of Az-Zuhriyy that ʿAbdullah ibn Ubay captured a man from Quraysh in the Battle of Badr. ʿAbdullah then had a slave-girl called Muʿdhah. The Qurayshi man used to seduce Muʿdhah - who was a Muslim young woman- but she refused to do that. Ibn Ubay would force her through beating to make love to the man so that she might be pregnant by him and thus he would be able to ask for a ransom for the son. Upon this, Allah (Exalted be He) revealed: ﴿Do not force your slave-girls into prostitution, if they wish to preserve their chastity.﴾ The conditional form of the sentence here is not meant literally, because it is not lawful at all to compel them to prostitute themselves, even if they do not wish to preserve their chastity.

Similar to the form of this verse is Allah's saying: ﴿O you who believe, fear God, and give up the usury that is outstanding, if you are believers,﴾ as

the conditional form of the sentence here is not meant literally. The meaning, rather, goes "as you are believers."

Likewise, in Allah's saying: ﴿…You shall enter the Sacred Mosque in security, if Allah wills…﴾ 'if' means 'when'.

'At-taḥṣun' is the Arabic equivalent of 'chastity' in the verse.

Al-Ḥusayn ibn Al Faḍl said: The verse contains 'anastrophe'; the customary order should have been: ﴿Marry off the singles among you, if they wish to preserve their chastity.﴾ Then He said: ﴿Do not force your slave-girls into prostitution,…﴾

﴿…in order to seek worldly gain. Whosoever compels them,…﴾ – after Allah has forbidden the same- ﴿… surely Allah, after their being compelled, is the Forgiver, the Most Merciful.﴾ The sin of prostitution here will be incurred by the person who compelled them to do that.

Al-Ḥasan, on reading this verse, used to say: By Allah, Allah is the Forgiver, here, to the girls; By Allah, [He is the Forgiver] to them.

[Qur'an 24: 34] ﴿Now We have sent down to you clarifying verses, and an example…﴾ [example here means] narratives and lessons ﴿… of those who passed away before you and admonition to the pious believers.﴾

[Qur'an 24: 35] ﴿ Allah is the Nur (Light) of the heavens and the earth…﴾

Ibn ʿAbbās and Anas (may Allah be pleased with them) said: Allah is the Guide of the beings of the heavens and the earth; there is no other Guide therein but Him. By His Light, to the truth they are guided; and by His Guidance, they are rescued from the wrongly-led way. Neither a close king, nor a sent Messenger may be guided to the right unless this is through the Guidance of Him.

Ad-Daḥāk and Al-Quraẓiyy said: it means Allah is the Lighter of the heavens and the earth.

Mujāhid said: It means Allah is the director of all affairs in the heavens and earth.

Ubay ibn Kaʿb, Abu Alʿāliyah, and Al Ḥasan said: Allah is the emblazoner of the heavens who has decorated the same with the Sun, Moon and stars and decorated the earth with Prophets, scholars and believers.

Some other scholars said: the verse means all lights are emanated from Him, as it may be said: So and so is a mercy or a wrath, although he or she is not the core of mercy or wrath themselves but, rather, the mercy and wrath emanate from them.

Some semanticists said: The original meaning of the word 'Nur' is exaltation and purity. In Arabic, a woman may be described as 'Nawwār (i.e., a great light) and a group of women may be described as 'Nur (i.e., lights)' referring to their being pure of any doubt or immorality. A poet said, for example:

Nawwār fi ṣawāḥibha Nawwār,

[i.e., purified among her companions she is, purified]

Kama fajaka sirb-un aw sewar.

[i.e., as droves of birds or sparrows suddenly pass by you.]

'Nur', thus, means Exalted and Purified be He from all defects.

Some scholars said: 'Nur' is interpreted from four aspects: shining light, generated light, light of pure color, and light as a metaphor expressing praise.

The shining light is like that of the Sun, moon, planets and lamps.

The generated light is the light that generates from the Sun, moon, and lamps and reflected on the earth causing illumination of the same.

As for the light of transparent colors, it refers to the brightness that twinkles from jewelries such as pearls, corundum, and anything that is clearly transparent.

Regarding the light as a metaphor expressing praise, it is like saying: 'So and so is the light of the country and the sun of the age.'

[in this context,] a poet said:

You are a sun and the kings are planets

When you appear, none of them rise.

Another poet said:

When ʿAbdullah goes away from Marw,

Goes also the light and beauty of Marw

Hence, it may be said that Allah (Exalted and Glorified be He) has described Himself of being the light of the heavens and earth from the aspect of praising Himself, as He the Almighty is the Creator of all things and the light emanating from anything is from Him; not from the other aspects [referred to above], because the light that can be detected by the human eye– which is the opposite of 'darkness', includes things such as rays, lengths, radiations and brightness, which all are properties that cannot be attributed to Allah the Exalted; rather, they are characteristics attributed to created things.

The scholars also said: it is not lawful to invocate Allah saying: 'O the Light' without adding something to it. So is also the case with the name 'the Originator'; one is not permitted to invocate Allah saying 'O the Originator' without adding something to it, as Allah referred to these names of Him saying: 'the Originator of the heavens and earth' and 'the Light of the heavens and earth.'

ʿAliyy ibn Abu Tālib (may Allah honor his face) read this verse as ﴿Allah 'nawar-a' (i.e., has enlightened) the heavens and earth…﴾ reading 'nawar-a' as a verb instead of 'Nur' as a noun.

The scholars had also different views regarding interpreting ﴿The similitude of His light…﴾

Some scholars said: it refers to the true believers; this is to say that the similitude of His light in the heart of the true believer where He has put faith and the Qurʾān.

Ar-Rabīʿ reported on the authority of Abu Alʿāliyah, on the authority of Ubayy ibn Kaʿb (may Allah be pleased with him) who said about this verse that Allah has started with referring to the Light of Himself and then referred

to the light of the true believer and so said: ﴿The similitude of His light…﴾[1] That is why Ubayy would read: ﴿The similitude of the light of the person who believes in Him…﴾

Ibn ʿAbbās (may Allah be pleased with him and his father), Al Ḥasan, Zayd ibn Aslam and his son said: 'His Light' here refers to the Qurʾān.

Kaʿb and Saʿīd ibn jubayr said: It refers to Muḥammad (PBUH).

Likewise Muqātil reported on the authority of Ad-Daḥāk: Allah has added such lights [that of the true believer, the Qurʾān and Muḥammad (PBUH)] to Himself as a way of elevating them.

ʿAṭiyyah reported on the authority of Ibn ʿAbbās (may Allah be pleased with him and his father) who said: 'His Light' here refers to obedience; He described the obedience shown to Him as a 'Light'.

Then Allah (Exalted be He) has given the example of the simile by saying: ﴿… is as a mishkāh (i.e., niche) wherein is a miṣbāḥ (i.e., lamp)…﴾

The semanticists said: there is inversion of the usual order of words here; the normal order is "…is as a miṣbāḥ in a mishkāh" which is a narrow vertical slit in a wall and has no outlets; the original meaning is a container where something is put. The mishkāh is, literally speaking, a container made of leather for cooling water; its pattern is based on 'mifʿlah' like the 'miqrʾah' and 'miṣfāh'

A poet said:

His eyes are like two mishkāhs (slits) in two openings,

On the points of pickaxes like stones.

---

(1) **The assessment of the reliability of the chain of transmitters:**
- Ar-Rabīʿ is Ṣadūq but he sometimes forgets.
- It is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 18/135, and Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 8/2593.
- As-Suyūṭiy mentioned it in a longer version in (Ad-Durr al-Manthūr) 5/87 with a strengthened attribution to ʿAbd ibn Ḥumayd, Ibn al-Mundhir, Ibn Mardawayh, and Al-Ḥākim who rendered it Ṣaḥīḥ.
- See: (Taʾwīl Mushkal al-Qurʾān) (328) by Ibn Qutaybah, (Al-Wasīṭ) 3/320 by Al-Wāḥidiy, and (Al-Baḥr al-Muḥīṭ) 6/418 by Ibn Ḥayyān.

It was also said:

The mishkah is the candlestick of a lamp where the filament is put.

Mujāhid said:

it is the lamp itself.

﴿…Wherein is a miṣbāḥ (i.e., lamp)…﴾ the 'miṣbāḥ' refers to the siraj [a lamp consisting of a metal or glass container surrounding a flame of light] which refers to the 'light'; derivatives of the same are 'aṣ-ṣubḥ' (i.e., the morning light); describing a person by saying 'ṣabiḥ al- wajh' and 'muṣbaḥ' (i.e., a person with a shining face).

There is difference in meaning between 'al-miṣbāḥ' and 'as-siraj':

Al-Khalil said: 'al-miṣbāḥ' means the lamp put on the lampstand and 'as-siraj' is the lamp itself.

It was also said : 'as-siraj' is greater than 'al-miṣbāḥ', because Allah the Exalted described the Sun as 'siraj-an' in His saying: ﴿And We have made (therein) siraj-an wahhaj-an (I.e., the sun providing immense light and heat from a long distance)…," and ﴿Blessed is He Who … set in it siraj-an (i.e., the glowing sun that produces light…﴾, while described the other stars saying: ﴿We have, certainly, adorned the lowest heaven with maṣābīḥ [plural of miṣbāḥ] (stars like lamps)…﴾

﴿The lamp is in zujājah (i.e. a glass)…﴾ Naṣr ibn ʿAṣim read it as ﴿… in zajjājah﴾ while the other reciters read it as 'zujājah'.

Al Akhfash said: This word is read in three forms: 'zujājah', 'zajjājah' and 'zijājah'.

﴿Az- zujājah (i.e. a glass) is as it were kawkab- un durriyy- un…﴾ the phrase 'kawkab- un durriyy- un' means an immense shining star). When stars are described in Arabic as 'durāriyy, plural of durriyy', this means they are extremely great.

The reciters of the Qurʾān differed as to pronouncing the word 'durriyy' in this verse:

Abu ʿAmr and Al Kasāʾiyy read it as 'dirrīʾ'. This is derived from the Arabs' saying: 'an- najm-u daraʾ (meaning the star has appeared high in the sky moving from one place to another and gone back in haste following the Satan. The meaning here is derived from 'ad-dafʿ (i.e., defense)'.)' The pattern of the word 'dirrīʾ' is based on the pattern form 'fiʿīl'.

Ḥamzah and Abu Bakr read it as 'durrīʾ'.

Most Arab linguists said about this reading: It is wrong because there is no word pattern in Arabic as 'fuʿīl'.

However, Abu ʿUbayd said: I see reasoning for this reading, that is, it was originally read 'durrūʾ', derived from the verb 'darʾt-u' like 'subbūḥ' and 'quddūs', but being found difficult to pronounce more than one 'u' sound in one word, they replaced the second 'u' vowel with the 'i' vowel, such as the word ''ttiyya' which was derived from ''utūt'.

Some scholars said: this reading is derived from 'ad- durʾah (meaning bright whiteness); of the same derivation the phrase 'milḥun durrāyy' (meaning ''white salt).'

Saʿīd ibn Al Musayiyyb and Abu Rajāʾ Al- ʿṭaridiyy read it as 'darrīʾ''.

Abu Ḥātim said about this reading: it is wrong, because there is no word pattern in Arabic as 'faʿīl'. Nevertheless, if it was true that they had already pronounced it as thus, it would be correct, because they are authority.

The rest of scholars read it as 'durriyy', being similar to 'Ad- durr (i.e., pearls)' in clarity and brightness. Abu ʿUbayd and Abu Ḥātim chose this reading.

Abu ʿUbayd said: We chose this reading for three reasons:

The first: it was found in interpreting the Qurʾān that the word is relevant [in meaning and form] to 'ad- durr (i.e., pearls)' for its bright whietness.

The second: it was narrated on the authority of the Prophet (PBUH) that "**The dwellers of Paradise will look at those in the upper abodes above them as you look at al-kawkab ad- durriyy (i.e., the shining star on the horizon. Abu Bakr and ʿUmar are among them [the dwellers of the upper abodes of Paradise]; and how blessed they are!"**

The third: The scholars of Al-Ḥaramayn (The Sacred Mosques of Makkah and Al-Madinah) agree unanimously on this reading.

﴿… Kindled…﴾ The reciters of the Qur ʾān differed regarding the pronunciation of the Arabic equivalent of the verb 'kindled here and consequently the referent object meant to be kindled here.

Shaybah, Nāfiʿ, Ibn ʿAmir, Ayyūb, and ʿAsim as narrated by Ḥafs, read the verb as 'yūqad-u', and thus the referent object meant to be kindled here is 'al-miṣbāḥ'.

Ḥamzah, Al-Kasāʾiyy, Khalaf, and ʿAsim as narrated by Abu Bakr read the verb as 'tūqad-u', meaning, thus, by the referent object to be kindled here 'az- zujājah '.

Ibn Muḥaysin read it as 'tawaqqad-u' as a progressive verb meaning: 'az-zujājah is being kindled'.

The other scholars read it as 'tawaqad-a' as a verb in the past tense with the referent object to be kindled being 'al-miṣbāḥ'.

﴿… From a blessed tree, an olive neither of the East nor of the West…﴾

ʿIkrimah and some other scholars said: This means that the tree is not separated from the sun by a mountain or a valley, and so, when the sun rises, its rays fall on the tree; and when it sets, the rays fall on it too. Thus, it is exposed directly to the sun all the day. The tree is not separated from the sun from the Eastern direction, and hence the sun rays are not prevented from reaching it when it sets, nor is it separated from the sun from the western direction, and hence the sun rays are not prevented from reaching it when the sun rises. As a result, the tree makes use of the sun rays from both directions; and because of this the oil produced from olive trees are is of high quality and very pure.

As-Suddiyy and a group of scholars said: it means, rather, that the tree is neither completely shaded where no sun rays reach it, nor is it exposed all time to the sun rays with no shadows at all. This is to say, it is not harmed by the extreme heat of the sun or being totally in the shadow.

Some other scholars said: it means it is in a Mediterranean region, not in the east where it is hot, nor is in the west where it is cold. This opinion was

narrated by Abu Ẓibyān on the authority of Ibn ʿAbbās (may Allah be pleased with him and his father).

Ibn Zayd said: it means it is located in the Levant, which is not in the east, nor in the west.

Thaʿlab said: He says: it is neither in the east, nor in the west. It is like saying so and so person is not a traveler, nor is he a resident; and so and so person is not white, nor is he/she black (when he/ she is something middle between the referred to characteristics).

A poet said:

By the hands of such men whose swords stigmatized not,

Nor were the killings augmented when pulled out.

The poet means they did such and such [in a moderate way.] Al Ḥasan said: This tree does not belong to this world; if it does, it will either be in the east or in the west; it is only an example given by Allah to describe His Light.

It was said: The Qurʾān elaborates that the tree belongs to this world, as it extends it by using the substitute 'an olive' for the same. Allah has mentioned the olive tree in particular, to the exclusion of the other trees, because its oil is lighter and purer. It was also said: This is because all leaves in its branches bloom; and its oil does not need solvents to be extracted. It was also said: This is because it was the first tree that grew in this world; it was said: [the first that grew] after the Great Flood [in the era of Prophet Noah (PBUH)]. It was also said: It is because the origin of that tree was the place where the Prophets and pious persons in the Sacred Lands went.

It was also said: it was because Allah had blessed there seventy Prophets, including Prophet Abraham (PBUH). That is why Allah described it as 'blessed'.

[1963] Ibn Fanjaweih the Memorizer informed us saying: ʿAbdullah ibn Yousuf ibn Aḥmad ibn Mālik narrated to us saying: Aḥmad ibn ʿIsa ibn As-Sakīn Al-Baladiyy narrated to us saying: Hāshim ibn Qāsim Al Ḥarrāniyy narrated to us saying: Yaʿli ibn Al-Ashdaq narrated on the authority of his

uncle ʿAbdullah ibn Garād (may Allah be pleased with him) who said: Allah's Messenger (PBUH) said: **"O Allah! Bless the oil and the olives. O Allah! Bless the oil and the olives."**(1)

[1964] Ibn Fanjaweih informed us saying: Aḥmad ibn Jaʿfar narrated to us saying: Muḥammad ibn ʿAliyy ibn Al-Ḥasan As-Ṣūfiyy narrated to us saying: Abu Shuʿayb Al-Ḥarrāniyy narrated to us saying: Aḥmad ibn ʿAbdel Malik narrated to me saying: Zuhayr narrated to me saying: ʿAbdullah ibn ʿIsa narrated to us saying: on the authority of ʿAṭaʾ, on the authority of Abu Usayd (may Allah be pleased with him) who said Allah's Messenger (PBUH) said: **"Eat [olive] oil and anoint yourselves with it, for it comes from a blessed tree."**(2)

---

(1) **[1963] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak as it contains Yaʿlā ibn al-ʾAshdaq who is a liar and ʿAbdullāh ibn Yūsuf whom I could not find any mention of Jarḥ or Taʿdīl.

The authentication of Ḥadīth:
- It is mentioned by Al-Qurṭubiy in (Al-Jāmiʿ li ʾAḥkām al-Qurʾān) 12/258.

(2) **[1964] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak as it contains ʿAṭāʾ ash-Shāmiy who was exposed to criticism. However, the Ḥadīth is Ḥasan as stated later.

The authentication of Ḥadīth:
- It is mentioned by Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 19/269 (596), Al-Khaṭīb al-Baghdādiy in (Muwaḍḍiḥ ʾAwhām al-Jamʿ wa at-Tafrīq) 2/194, Al-Bayhaqiy in (Shuʿab al-ʾīmān) 5/99 (5938). All of them narrated it from the chain of Zuhayr with the same chain and meaning. In addition, it is mentioned by Al-Bukhāriy in Al-Kunā in (At-Tārīkh al-Kabīr) (p. 6) (31), At-Tirmidhiy (1852) in the book of the kinds of Food, An-Nasāʾiy in (As-Sunan al-Kubrā) in the book of the Wedding Feast (6702), ʾAḥmad in (his Musnad) 3/497 (16054), Ad-Dāramiy in (his Sunan) in the book of the Kinds of Food (2052), Al-Ḥākim in (his Mustadrak) 2/432 (3504), Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 19/269-270 (597), Al-ʿUqayliy in (Aḍ-Ḍuʿafāʾ) 3/401, Ad-Dūlābiy in (Al-Kunā) 1/15, Al-Baghawiy in (Sharḥ as-Sunnah) 11/311 (2870), Al-Mizziy in (Tahdhīb al-Kamāl) 33/41, and Al-Bayhaqiy in (Shuʿab al-ʾīmān) 5/99 (5938).
- All of them narrated it from the chain of Sufyān ath-Thawriy from ʿAbdullāh ibn ʿīsā with the same chain and meaning.
- At-Tirmidhiy said: this Ḥadīth with this chain is Gharīb, but we know it from the narration of Sufyān ath-Thawriy from ʿAbdullāh ibn ʿīsā. In addition, Al-Ḥākim said: its chain is Ṣaḥīḥ but the Shaykhān did not mention it, and it has another Shāhid with a Ṣaḥīḥ chain. Moreover, its chain contains ʿAṭāʾ ash-Shāmiy. Furthermore, Ibn ʿAbd al-Barr said in (Al-Istīʿāb) 4/161: its chain is perplexed, and it is not held true.

[1965] Ibn Fanjaweih informed us saying: Aḥmad ibn Jaʿfar Ḥamdān narrated to us saying: Ibrāhīm ibn Sahlaweih narrated to us saying: Muḥammad ibn ʿAliyy ibn Al-Ḥasan ibn Shaqīq narrated to us saying: I heard my father saying: Abu Ḥamzah narrated to us on the authority of Jābir, on the authority of Abu Aṭ-Ṭufayl, on the authority of ʿAbdullah ibn Thābit Al-Anṣariyy (may Allah be pleased with him) who said: He called his children, brought [olive] oil and said: "Anoint yourselves with it." They said: "We will not anoint ourselves with that oil." He said: "He brought the stick and beat them saying: 'Are you abstaining from following Allah's Messenger in anointing yourselves with the oil?!'"(1)

[1966] Ibn Fanjaweih informed us saying: ʿAbdullah ibn Yousuf ibn (Bāmweih) narrated to us saying: Muḥammad ibn ʿUmar ibn Al-Khaṭāb Ad- Daynūriyy) narrated to us saying: ʿAbd ibn Aḥmad ibn Sībān narrated to us saying: Yaḥiya ibn ʿUthmān ibn Ṣaliḥ narrated to us saying: my father narrated to us saying: Ibn Luhayʿah narrated to us on the authority of Yazīd ibn Abu Ḥabīb, on the authority of Abu Al-Khayr, on the authority of ʿUqbah ibn ʿAmir (may Allah be pleased with him) that Allah's Messenger (PBUH)

- However, this Ḥadīth has other Shawāhid namely, the narration of ʿUmar mentioned by At-Tirmidhiy (1851) in the book of the Kinds of Food, chapter of What is Related to Eating Oil, and Ibn Mājah (3319) in the book of the Kinds of Food, chapter of the Oil. It is also followed up with the narration of ʾAbī Hurayrah that is mentioned by Ibn Mājah (3320). There is another additional Shāhid narration from Ibn ʿAbbās that is mentioned by Al-Haythamiy in (Majmaʿ az-Zawāʾid) 5/43. Therefore, considering all these chains of narrations, this Ḥadīth is Ḥasan li Ghayrih (reinforced with other narrations).
- In (Silsilat al-ʾAḥādīth aṣ-Ṣaḥīḥah) (379), Al-ʾAlbāniy said: its defect comes from ʿAṭāʾ. To conclude, considering all the narrations of ʿUmar and the narration of ʾAbī Saʿīd, this Ḥadīth reaches the degree of Ḥasan li Ghayrih at least.

(1) **[1965] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak as it contains Jābir al-Juʿfiy who is weak and belongs to the Rāfiḍah, and ʾIbrāhīm ibn Sahlawayh who was not exposed to Jarḥ or Taʿdīl.

The authentication of Ḥadīth:

- It is mentioned by Al-Khaṭīb al-Baghdādiy in (Muwaḍḍiḥ ʾAwhām al-Jamʿ wa at-Tafrīq) 2/193 (261) from the chain of Saʿīd ibn Muḥammad al-Ḥannāṭ from Muḥammad ibn al-Ḥasan ibn Shaqīq with the same chain and wording.
- It is also mentioned by Ibn Ṣāʿid from the chain of Jābir al-Juʿfiy with the same chain and wording as it is mentioned by Ibn Ḥajar in (Al-ʾIṣābah) 4/44.

said: **"You should make use of that blessed tree, olive oil. Treat yourselves with it, as it cures of piles."**(1)

The narrator then said: ﴿... Its oil would almost glow forth (of itself)...﴾ because of its purity and brightness, ﴿... Though no fire touched it...﴾ The scholars had different opinions on the meaning of this example and the compared parts of the same and also on the meaning of the 'mishkāh', the 'zujājah' and the 'miṣbāḥ'. Some scholars said: Allah has given this example to describe His Prophet (PBUH).

[1967] Abu Bakr Al-Jawzaqiyy informed us saying: Abu ʿUthmān Al-Baṣriyy narrated to us saying: Aḥmad ibn Salamah narrated to us saying: Al-Ḥasan ibn Manṣūr narrated to us saying: An-Nuʿmān ibn Rāshid Al-Jazariyy

---

(1) **[1966] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak as it contains Ibn Lahīʿah, ʿUthmān ibn Ṣāliḥ, and other narrators whom I could not find.

The authentication of Ḥadīth:

- It is mentioned by Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 17/281 (774). Abū Nuʿaym mentioned it in (Ṭibb al-Fuqarāʾ) from Aṭ-Ṭabarāniy's narration as it is mentioned by Ibn Ḥajar in (Al-Kāfī ash-Shāfi). In addition, it is mentioned by Ibn Abī Ḥatim in (Al-ʿilal) 2/279. All of them narrated it from the chain of ʿUthmān ibn Ṣāliḥ with the same chain. It is also narrated by Ad-Daylamiy in (Musnad al-Firdaws) 3/27 (4045), and Ibn As-Sunniy in (Aṭ-Ṭibb an-Nabawiy) as it is mentioned by Al-Manāwiy in (Fayḍ al-Qadīr) 4/349.
- However, its chain is Wāhi (very weak). In (Al-ʾilal), Abū Ḥātim said to his son: this Ḥadīth comes out of lying. Adh-Dhahabiy and Al-ʾAlbāniy agreed with him in (Mīzān al-ʾIʿtidāl) 3/38 and (Silsilat al-ʾAḥādīth aḍ-Ḍaʿīfah) (194).
- Although this Ḥadīth contains Ibn Lahīʿah, its defect relies on what Adh-Dhahabiy alluded to as he said: Abū Zurʿah said: I did not know ʿUthmān to be a liar, but he used to write along with Khālid ibn Nujayḥ who was a problem in their way as he used to rehearse to them what they did not hear from the Shaykh.
- In the biography of Khālid ibn Nujayḥ in (Al-Jarḥ wa at-Taʿdīl) 3/355, Ibn Abī Ḥātim said: the Egyptian Khālid ibn Nujayḥ was a friend of the Egyptian ʿUthmān ibn Ṣāliḥ and Abā Ṣāliḥ, the writer assigned to Al-Layth and Ibn Abī Maryam according to what my father said. He also said: he is a liar who used to fabricate narrations of Ḥadīth and include them in the books of Ibn Abī Maryam and Abī Ṣāliḥ. He is probably thought to be the fabricator of the narrations disclaimed on behalf of Abī Ṣāliḥ. Al-ʾAlbāniy said: obviously, Khālid is the one who fabricated this Ḥadīth and he deceived ʿUthmān ibn Ṣāliḥ to let him write it down as if it is narrated from the Shaykh, Ibn Lahīʿah. However, Allāh knows best how he did this.

narrated to us saying: Al-Wāziʿ ibn Nāfiʿ narrated to us on the authority of Sālim, on the authority of Ibn ʿUmar (may Allah be pleased with him and his father) regarding this verse that he said: the 'mishkāh' represents the body cavity of Muḥammad (PBUH), the 'zujājah' symolizes his heart, and the 'miṣbāḥ' signifies the light which Allah made in his heart. ﴿…neither of the East nor of the West…﴾ means: neither a Jew nor a Christian. Allah's saying: "…Light upon light…﴾ denotes the Light which Allah made in the heart of [Prophet] Ibrāhīm such as the light which He made in the heart of Muḥammad (PBUH).(1)

﴿… Kindled from a blessed tree…﴾ refers to the Prophethood tree. The Light of Muḥammad (PBUH) and his message would manifest to people even though he did not say he was a Prophet like the oil of olive tree which ﴿… would almost glow forth (of itself), though no fire touched it…﴾

Muḥammad ibn Kaʿb Al-Quradhiyy said: the 'mishkāh' represents [Prophet] Ibrāhīm, the 'zujājah' symolizes [Prophet] Ismaʿīl, and the 'miṣbāḥ' signifies [Prophet] Muḥammad (PBUH). Allah referred to him as 'miṣbāḥ' here and as 'sirāj' in His saying: ﴿And to serve as a sirāj-an munīr-an (i.e., a bright sun which spreads light).﴾ ﴿… Kindled from a blessed tree…﴾ refers to Ibrāhīm (PBUH); because most of the Prophets sprung from his loins. ﴿…neither of the East nor of the West…﴾ means: Ibrāhīm (PBUH) was neither a Jew nor a Christian; he was a true monotheist, a Muslim. Allah referred to the Jews and the Christians as this,

---

(1) **[1967] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak as it contains Al-Wāziʿ ibn Nāfiʿ who is Matrūk, and other narrators whom I could not find.

The authentication of Ḥadīth:

- It is mentioned by Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 12/317 (13226) and (Al-Muʿjam al-ʾAwsaṭ) 2/235 (1843), and Ibn ʿAdiy in (Al-Kāmil) 7/94. All of them narrated it from the chain of Al-Wāziʿ ibn Nāfiʿ with the same chain.
- It is also mentioned by Ibn Mardawayh and Ibn ʿAsākir as it is mentioned in (Ad-Durr al-Manthūr) 5/88.
- In (Majmaʿ az-Zawāʾid) 7/83, Al-Haythamiy said: it is narrated by Aṭ-Ṭabarāniy in (Al-Kabīr) and (Al-ʾAwsaṭ) from Ibn ʿUmar, and it contains Al-Wāziʿ ibn Nāfiʿ in its chain, who is Matrūk.

because the Jews would pray towards the West and the Christians towards the East. ﴿… Its oil would almost glow forth (of itself), though no fire touched it…﴾ means the good morals of Muḥammad (PBUH) would be evident to the people before the Revelation was sent to him. ﴿…Light upon light…﴾ means he [Muḥammad] (PBUH) was a Prophet sent from the descendants of another Prophet.

Muqātil narrated on the authority of Ad-Daḥāk who said: Allah has likened ʿAbdel Muṭṭlib [the Prophet's grandfather] to the 'mishkāh', ʿAbdullah [the prophet's father] to the 'zujājah', and Muḥammad (PBUH) to the 'miṣbāḥ', as he (PBUH) sprung from their loins and inherited the Prophethood from Ibrāhīm (PBUH). ﴿… Kindled from a blessed tree, an olive neither of the East nor of the West…﴾ means the origin of the tree was in Makkah, as Makkah is in the middle of the world.

Some rhetoricians described that tree saying: it is the tree of piety and pleasance of Allah; the family of guidance and faith; its origin is Prophethood, its branches are good morals, its twigs are the Revelation; its endowment is interpretation, and the servants of the same are Jibrīl and Mikāʾīl.

Other scholars said: This is an analogy given by Allah (Exalted be he) for the true believer.

Ar-Rabīʿ ibn Anas narrated on the authority of Ubayy ibn Kaʿb (may Allah be pleased with him) that he said: This analogy is given for the true believer; the 'mishkāh' represents the self of the believer, the 'zujājah' signifies his chest and the 'miṣbāḥ' denotes the faith and Qurʾān put by Allah the Exalted in his heart. ﴿… Kindled from a blessed tree…﴾ the tree here symbolizes devotion to Allah the Almighty alone, with no partner ascribed to Him.

The analogy here goes like that the tree being surrounded by other trees, with its being soft and green and the sun does not harm it in any way, whether when it rises or when it sets, resembles the true believer in that he/she is protected from being harmed by the afflictions; and when they are faced with the same, Allah the Exalted will cause them to be steadfast. The true believers experience four states: when granted something, they thank [Allah for the same]; when afflicted, they show

serenity; when governs, they show justice; and when they speak, they utter the truth. The true believer among other people is like a living person walking among the dead. Then Allah (Exalted be He) said: ﴿…Light upon light…﴾ This [symbolizes] that the true believer attains five types of light: his words are light, his knowledge is light, his entrance in the grave is light, and his return shall be to the Light [of the heavens and earth] on the Day of Judgment when he/she will be admitted to the Paradise.(1)

Ibn ʿAbbās (may Allah be pleased with him and his father) said: The analogy given here is for the light of Allah the Exalted and His guidance in the heart of the true believer. Just as the pure oil may almost glow of itself, though no fire touched it; and when touched by the fire, the light augments and becomes light upon light, also the heart of the true believer has a sense of the true knowledge before he/she receives it, and when the same is received, their guidance becomes greater and greater and light upon light. This is similar to the example of Ibrāhīm (PBUH) before receiving the knowledge when he said, on seeing a star on the horizon: "This is my Lord…" before being told he has a Lord; when Allah told him that He is his Lord, he gained guidance upon guidance. Then Allah said: ﴿…Light upon light…﴾ referring by this to the faith of true believers and their good deeds.

Al-Ḥasan and Ibn Zayd said: The analogy here is for the Qurʾān in the heart of the true believer. As the 'miṣbāḥ' lights, with it remaining as it is, without the light getting weakened, so is also the Qurʾān; the believers are guided by it and follow its teachings. With this analogy, the 'miṣbāḥ' represents the Qurʾān; the 'zujājah' resembles the heart of the believer; the 'miṣbāḥ' signifies his tongue and mouth; the blessed tree denotes the Revelation; and the analogy in ﴿… Its oil

(1) **The assessment of the reliability of the chain of transmitters:**
- It contains Ar-Rabīʿ who is Ṣadūq but sometimes forgets.

The authentication of Ḥadīth:
- It is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 18/138 and Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 8/2595-2603. The latter mentioned it in parts.
- It is also mentioned by As-Suyūṭiy in (Ad-Durr al-Manthūr) 5/87 with a strengthened attribution to ʿAbd ibn Ḥumayd, Ibn Al-Mundhir, Ibn Mardawayh, and Al-Ḥākim who rendered it Ṣaḥiḥ.
- See: (Tafsīr ibn Fūrak) 3/22/a, (Tafsīr ibn Ḥabīb) 210/a, and (Al-Kifāyah) 2/64/b by Al-Ḥīriy.

would almost glow forth (of itself), though no fire touched it…﴾ goes like that the authenticity of the Qurʾān manifests itself even if it was not read.

It was also said: the meaning may be that the evidences of Allah's being the Creator are evident to those who think and contemplate of the same; ﴿… though no fire touched it…﴾ means even before the Qurʾān was revealed. ﴿…Light upon light…﴾ means that the Qurʾān is a light from Allah to His creatures with the evidences and signs He established to them before the revelation of the Qurʾān with which their light has been increased light upon light.

Then Allah informs us that the mentioned light is precious saying: ﴿Allah guides to His Light whom He wills. And Allah speaks to mankind in allegories…﴾ to make it easy for people to understand and realize the meaning He wants to convey, ﴿… for Allah is Knower of all things.﴾

[Qur'an 24: 36] Allah says: ﴿In bouyut (i.e., houses) which Allah has allowed an turfaʿa (i.e., to be exalted, or raised up) …﴾ The meaning goes:

The said lamp is in houses; and it may also mean that it is kindled in houses, which are the mosques, according to the majority of the interpreters of the Qurʾān.

[1968] Abu ʿAbdullah Al-Ḥusayn ibn Muḥammad ibn Fanjaweih Ad-Daynūriyy informed me saying: Abu ʿAliyy ibn Ḥabash narrated to us saying: Muḥammad ibn Aḥmad ibn Ibrāhīm Al Jūhariyy narrated to us saying: ʿAliyy ibn Ishkāb narrated to us saying: Muḥammad ibn Rabīʿa-ta Al Kilāniyy narrated to us on the authority of Bakīr ibn Shihāb, on the authority of Saʿīd ibn Jubayr, on the authority of Ibn ʿAbbās (may Allah be pleased with him and his father) who said: The mosques are the Houses of Allah the Almighty on the earth. They shine to the dwellers of the heavens as do the stars to the dwellers of the earth.[1]

(1) **[1968] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak as it contains Al-Jawhariy whom I could not find, and Bukayr who is accepted.

The authentication of Ḥadīth:
- It is mentioned by Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 10/262 (10608), and Al-Bayhaqiy in (Shuʿab al-ʾīmān) 3/83 (2948). Both narrations come from the chain of Bukayr ibn Shihāb with the same chain. In (Majmaʿ az-Zawāʾid) 2/7, Al-Hathamiy said: its narrators are reliable.

ʿAmr ibn Maymūn said: I met the companions of Allah's Messenger (PBUH) when they used to say: The mosques are the Houses of Allah, and Allah has promised to honor those who visit him in them.

[1969] Al-Ḥusayn ibn Muḥammad informed us saying: Aḥmad ibn Ibrāhīm ibn Shādhān informed us saying: ʿUbayduallah ibn Thābit Al-Ḥarīriyy narrated to us saying: Abu Saʿīd Al Ashaj narrated to us saying: Abu Usāmah narrated to us on the authority of Ṣaliḥ ibn Ḥayyān, on the authority of Abu Buraydah regarding Allah's saying: ﴿In bouyut (i.e., houses) which Allah has allowed an turfaʿa (i.e., to be exalted, or raised up) …﴾ that he said: The houses meant are four mosques that were built only by Prophets: the Kaʿbah, built by Ibrāhīm and Ismāʿīl (peace be upon both of them), and they made it a direction for Prayer; Bayt-u-al-Maqdis, built by Dawūd and Sulaymān (peace be upon both of them); Al Madinah Mosque, built by Allah's Messenger (PBUH); and Qibāʾ Mosque, the mosque that was established on piety and built also by Allah's Messenger (PBUH).(1)

[1970] Ibn Fanjaweih Ad-Daynūriyy informed us saying: Abu Zarʿah Aḥmad ibn Al-Ḥusayn ibn ʿAliyy Ar-Raziy narrated to us saying: Abu l-ʿAbbās Aḥmad ibn Saʿīd Al Hamadāniyy narrated to us in Kufa saying: Al Mundhir ibn Muḥammad Al-Qābūsiyy narrated to us saying: Al-Ḥusayn ibn Saʿīd narrated to me saying: my father narrated to me on the authority of Abbān ibn Taghlib, on the authority of Nufayʿ ibn Al-Ḥārith, on the authority of Anas and Buraydah (may Allah be pleased with both of them) that they said: Allah's Messenger (PBUH) read the verse ﴿In bouyut (i.e., houses) which Allah has allowed an turfaʿa (i.e., to be exalted, or raised up) …﴾ till he (PBUH) reached Allah's saying: ﴿… when hearts and eyeballs will be overturned.﴾ Upon this, a man asked: "Which houses are these, Allah's Messenger?" He (PBUH) said: "The Prophets' houses." The

(1) **[1969] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak as it contains Ṣāliḥ ibn Ḥayyān who is weak.

The authentication of Ḥadīth:
- It is mentioned by Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 8/2604 from Abī Saʿīd al-ʾAshajj with the same chain.

narrator said: Abu Bakr (may Allah be pleased with him) stood then and said: "O Allah's Messenger! Do such houses include the house of ʿAliyy and Fāṭimah?" He (PBUH) said: "Yes, it is one of the best of them."(1)

Aṣ-Ṣādiq said: They are the houses of the Prophet (PBUH).

As-Suddiyy said: They are the houses of Madinah.

The opinion that preponderates here is that these houses are the mosques as the context of the verse indicate that they are houses built for the purpose of offering Prayer and worship.

If it is said: what is the reason for mentioning the words: 'mishkāh' and 'miṣbāḥ', each in singular form, and bouyut in plural, while a single 'mishkāh' would be only in a single house?

We answer saying: The discourse here is from the aspect of the varied style of address which starts the sentence with singular and continues the same with plural such as Allah's saying: ﴿O Prophet! When you divorce women…﴾ [with the phrase 'you divorce' here structured in plural in Arabic, 'i.e., talaqtum'] and the like; it was also said that the meaning is that there is 'mishkāh' and 'miṣbāḥ' in each of these houses.

It was also said that it is similar to Allah's saying: ﴿… and placed the moon in them as enlightenment...﴾, with the moon being singular and 'them' plural, meaning He placed it in one of them.

﴿… An turfaʿa…﴾ was narrated, on the authority of Mujāid, to mean "to be raised up". Similar to this is Allah's saying: ﴿… And when Ibrāhīm and Ismāʿīl were raising the foundations of the House…,﴾ [with the Arabic equivalent of 'were raising' is 'yarfʿ-u'.]

---

(1) **[1970] The assessment of the reliability of the chain of transmitters:**

- It is fabricated as it contains Nufayʿ ibn al-Ḥārith who is Matrūk and an extremist Rāfiḍ, ʾAbān ibn Taghlib who is exposed to criticism, Saʿīd ibn Bishr who is weak, Al-Ḥusayn ibn Saʿīd whom I could not find, and Al-Munthir ibn Muḥammad who is Majhūl (unknown), and it was said that Murrah is Matrūk.

The authentication of Ḥadīth:

- It is mentioned by Ibn Mardawayh in (his Tafsīr) from the two narrators as it is mentioned by As-Suyūṭiy in (Ad-Durr al-Manthūr) 5/91.

Al-Ḥasan said: ﴿… An turfaʿa…﴾ means 'to be exalted'.

﴿ … And that His name shall be remembered therein…﴾ Ibn ʿAbbās (may Allah be pleased with him and his father) said: This means Allah's Book [the Qurʾān] is recited therein.

﴿…Therein 'yousabiḥ' (i.e., (do offer praise) to Him …﴾ Qatādah, Ashhab Al- ʿAqīliyy, Nasr ibn ʿAsim Al-Laythiyy, Ibn ʿAmir, and ʿAsim as narrated by Abu Bakr read the Arabic equivalent verb phrase of 'do offer' as [i.e., 'yousabaḥ'] in the passive form.

﴿… bi-l-ghudūwi wa-l-āṣāl (i.e., in the morning and the evening.﴾

Then Allah (Exalted be He) said:

[Qur'an 24: 37] ﴿Men…﴾ meaning: 'They are men'; this is similar to being answered when one asks you after your saying: 'Zayd was beaten' and 'Your food was eaten': 'Who did so?' and you say: 'So and so.'

According to this recitation of reading the verb phrase [i.e., 'yousabaḥ'] in the passive form, there must be a pause after ﴿…wa-l-āṣāl …﴾

The other reciters read the same verb phrase in the active voice, [i.e. 'yousabiḥ'], with 'Men' being the active subject of the verb 'yousabiḥ' (i.e., 'do offer praise to Him') in the preceding phrase.

Ibn ʿAbbās (may Allah be pleased with him and his father) said: Every statement of Tasbīḥ (i.e., Praise of Allah) in the Qurʾān is a prayer; this is indicated by Allah's saying: "… 'yousabiḥ' (i.e., (do offer praise) to Him bi-l-ghudūwi wa-l-āṣāl …,﴾ meaning in the morning and in the evening.

The interpreters said: Allah meant here the Five Prescribed Prayers; the Prayer to be performed bi-l-ghudūwi is the Fajr Prayer and the Prayers to be performed in āṣāl are the Dhuhr, ʿAsr, Maghrib, and ʿIshaʾ Prayers, as the word 'Aṣīl' [singular of āṣāl] comprises their timings all.

[1971] Ibn Fanjaweih Ad-Daynūriyy informed us saying: ʿUbaydullah ibn Muḥammad ibn Shanabah narrated to us saying: ʿUmayr ibn Mirdās narrated to us saying: ʿAbder-Raḥmān ibn Zayd narrated to us on the authority of his father,

on the authority of ʿAṭaʾ ibn Yassār, on the authority of Abu Hurayrah (may Allah be pleased with him) that Allah's Messenger (PBUH) said: **"He who goes to the mosque at dawn or dusk (for Prayer), Allah prepares a hospitable abode for him in Paradise every time when he walks to it or comes back from it. It is like when one of you is visited by one whom he likes his visiting; he would do his best to honor him. "**(1)

[1972] Ibn Fanjaweih informed us saying: Aḥmad ibn Jaʿfar ibn narrated to us saying: Ibrāhīm ibn Sahlaweih narrated to us saying: Abu Salamah Yaḥiya ibn Al-Mughīrah Al-Makhzūmiyy narrated to us saying: Is-ḥāq ibn Ibrāhīm Al-Ḥanīniyy narrated to us on the authority of Ibrāhīm Al-Madīniyy, on the authority of Abu Ḥāzim, on the authority of Sahl ibn Saʿd As-Sāʿidiyy (may Allah be pleased with both of them) who said Allah's Messenger (PBUH) said: **"The person who goes to the mosque in the morning or the afternoon with the intention to learn good or teach it is like the person who fights in the way of Allah and returns with booty. And the person who goes to it in the morning or the afternoon with an intention other than this is like the person who wishes something that is not his own; sees the performers of prayer while he does not belong to them and sees the people who remember Allah while he is not one of them."**(2)

---

(1) **[1971] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak as it contains ʿAbd ar-Raḥmān ibn Zayd who is weak, Ibn Abī ʿUways who sometimes makes mistakes in memorization, ʿUmayr who sometimes mentions Gharīb narrations, and ʿAbdullāh ibn Shanbah who was not exposed to Jarḥ or Taʿdīl. However, this Ḥadīth is Ṣaḥīḥ through other chains of narrations.

The authentication of Ḥadīth:

- It is mentioned by Al-Bukhāriy (262) in the book of the ʾAādhān, chapter of the Virtue of the one who goes to prayer at dawn, and Muslim (669) in the book of the Mosques, chapter of Walking to [the mosque to] prayer. Both narrations come from the chain of Muḥammad ibn Muṭraf from Zayd ibn ʾAslam with the same chain and the following wording: whoever walks at dawn or dusk to the mosque, Allāh will prepare an abode for him in the paradise every time he does this.

(2) **[1972] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak as it contains ʾIsḥāq ibn ʾIbrāhīm and other narrators whom I could not find. However, this Ḥadīth is Ṣaḥīḥ as stated later.

The authentication of Ḥadīth:

- It is mentioned by Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 6/175 (5911) and Abū Nuʿaym in (Ḥulyat al-ʾAwliyāʾ) 3/254. Both narrations come from the chain of Yaʿqūb

Then Allah described them saying: ‘Men…’. It is said that men were referred to specifically here, because women are not required to attend Jumʿah Prayer or the other Congregational Prayers in the mosques.

﴿[Men] beguiled not….﴾ meaning they are not occupied ﴿… by merchandise…﴾ The semanticists said: merchandise was mentioned in particular here because it is the most important domain that may divert people from observing the Prayers and other acts of worship. ﴿… Or sale…﴾ It may be said ‘merchandise’ comprises both sale and purchase, so why ‘sale’ is mentioned again after ‘merchandise’? The answer for this question was given

---

ibn Ḥumayd ibn Kāsib from ʿAbd al-ʿAzīz ibn Abī Ḥāzim from his father with the same chain and meaning but differently said: “whoever enters this mosque of mine.”

- In (Majmaʿ az-Zawāʾid) 1/123, Al-Haythamiy said: Aṭ-Ṭabaraniy narrated it in (Al-Muʿjam al-Kabīr) and its chain contains Yaʿqūb ibn Ḥumayd ibn Kāsib who is considered reliable by Al-Bukhāriy and Ibn Ḥibbān. Otherwise, An-Nasāʾīy and other scholars considered him weak, and they established their opinion on the legal punishment he received but his accuracy of hearing is authentic.
- In (Tanwīr al-Ḥawālik Sharḥ Muwaṭṭaʾ Mālik) 1/175, As-Suyūṭiy said: Aṭ-Ṭabaraniy mentioned a narration from Ḥasan from Sahl ibn Saʿd, then he mentioned the Ḥadīth.
- In addition, it has a Shāhid from the narration of Abī Hurayrah (may Allāh be pleased with him) from the Messenger of Allāh (P.B.U.H) that he said: “Whoever enters this mosque of ours to learn or teach a good thing, he is like the Mujāhid for the path of Allāh, but whoever enters it for another reason, he is like the one looking at something that he does not own.”
- It is mentioned by ʾAḥmad in (his Musnad) 2/350 (8603), 418, (4919), 527, (10814), Ibn Abī Shaybah in (his Muṣannaf) 12/209, Ibn Mājah (227) in book of the Sunnah, chapter of the Virtue of the Scholars, Ibn Ḥibbān in (his Ṣaḥīḥ) as in (Al-ʾIḥsān) 1/287 (87), and Al-Ḥākim in (his Mustadrak) 1/168 (309) with a Ṣaḥīḥ chain. See: (Ṣaḥīḥ at-Targhīb wa at-Tarhīb) (83) by Al-ʾAlbāniy. Abū ʾUmāmah narrated from the Messenger of Allāh (P.B.U.H) that he said: “Whoever goes to the mosque at dawn for nothing but learning or teaching a good thing, he will receive a reward equal to the one who performs Ḥajj in its complete way.” This is mentioned by Al-Ḥakim in (Al-Mustadrak) 1/168 (311) with a Ṣaḥīḥ chain as it is stated by Al-ʾAlbāniy in (Ṣaḥīḥ at-Targhīb wa at-Tarhīb) (82).
- In (Al-Muwaṭṭaʾ) 1/175, Mālik mentioned a narration in the book of Waiting for the prayer and walking to it. The narration comes from Sumay, the servant of Abī Bakr, that Abū Bakr ibn ʿAbd ar-Raḥmān said: whoever walks to the mosque at dawn or at dusk for nothing but to learn or teach a good thing then goes back home, he is like the Mujāhid for the path of Allāh who returns with victory.

by Al-Wāqidi who said: What is meant by 'merchandise' here is purchase; a similar example is Allah's saying: ﴿Yet when they see some merchandise or entertainment…,﴾ referring by 'merchandise' here to the process of purchase.

﴿… From remembrance of Allah and constancy in prayer…﴾ [The Arabic equivalent of this phrase is transliterated in English as: "ʿan dhikr-i llah-i wa iqam-i ṣṣalāh…"] The word 'iqam' is originally written as 'iqamah', but the final /h/ sound was deleted because of being added to the following word, as, according to the linguists, the muḍāf [i.e. possessed] and muḍāf ilayhi [i.e., possessor] is considered as one letter, so the final consonant 'h' of the word 'iqamah' was deleted and substituted for by the muḍāf ilayhi. The 'h' sound here was initially a substitute of the 'waw' vowel, as the origin of the word was 'aqwamat from iqwāma' , but the linguists found it heavy to pronounce 'fatḥa' (represented by the sound [a]) above the 'waw' sound, so they substituted the 'fatḥa' with 'sukūn' (the absence of a vowel sound represented by a circle above a consonant to symbolize stillness of the letter); when this occurred, a cluster of two adjacent consonants formed, which necessitated a deletion of the 'waw' and movement of the 'fatḥa' above it to the preceding 'q'. Then, the deleted 'waw' was substituted for by 'h' in the end of the letter- cluster to elongate the same, as it was the case with the words: ''idah' [i.e, make a promise] and 'zinah' [i.e., weigh], whose origin was 'waʿdah' and 'waznah' respectively. When each of these two words was added to another word [to form a possession structure], the final /h/ sound was deleted and the added possessor formed a substitution for the same; an example of this was given by a poet when he said:

Inna al-khalīt-a ajaddū al-bayn-a wa njradū,

[The associates have really done their best to part with us and went away;]

Wa akhlafūk-a ʿida l- amr-i lldhi waʿdū

[And broke the promise about the matter they have given word about.]

The phrase ''ida l- amr- i' above was to be written originally as ''idah-ta l- amr- i', but the poet deleted the 'h' from ''idah' when adding the same to another word.

﴿… And giving 'zakāh' …﴾ The 'zakāh' here is reported on the authority of Al-Ḥasan to mean the prescribed charity.

Ibn ʿAbbās (may Allah be pleased with him and his father) said: 'zakāh' here means dedicating one's life to obeying Allah the Exalted.

Ibn Ḥayyān said: the men referred to in this verse were the people of Aṣ-Ṣuffah [i.e. a famous place ordered by the Prophet (PBUH) to be built at the back of his Mosque to lodge single men from the Muhājirūn, the poor, and the expatriates who had no home.]

[1973] Ibn Fanjaweih informed me saying: Aḥmad ibn Jaʿfar ibn Ḥamdān informed us us saying: Ibrāhīm ibn Sahlaweih narrated to us saying: Abder-Razzāq narrated to us saying: Jaʿfar ibn Sulaymān narrated to us saying: ʿAmr ibn Dinār, the bondsman of the family of Az-Zubayr informed me on the authority of Sālim ibn ʿUmar (may Allah be pleased with him and his father) that he was in the market when the Call for Performing Prayer was announced; the people then closed their shops and entered the Mosque; Ibn ʿUmar said then: About them Allah revealed: ﴿[Men] beguiled not by merchandise or sale from remembrance of Allah…﴾(1)

[1974] Al-Ḥusayn ibn Muḥammad Ad-Daynūriyy informed me saying: Abu Saʿīd Aḥmad ibn ʿUmar ibn Ḥabīsh Ar-Rāzziy narrated to us saying: ʿAliyy ibn Ṭayfūr An-Nasāʾiyy narrated to us saying: Qutaybah narrated to us saying: Ibn Luhayʿah narrated to us on the authority of Darrāj, on the authority of Abu Ḥujayrah, on the authority of Abu Hurayrah (may Allah be

(1) **[1973] The authentication of the reliability of the chain of transmitters:**
- Its chain is weak as it contains ʿAmr ibn Dīnār who is weak and ʾIbrāhīm ibn Sahlawayh whom I could not find.

The authentication of Ḥadīth:
- It is mentioned by ʿAbd ar-Razzāq in (Tafsīr al-Qurʾān) 2/56, Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 8/2607, and Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 8/146 from the chain of ʿAmr ibn Dīnār with the same chain. It is also mentioned by As-Suyūṭiy in (Ad-Durr al-Manthūr) 5/94 with a strengthened attribution to ʿAbd ibn Ḥumayd.
- In addition, it is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) and Al-Bayhaqiy in (Shuʿab al-ʾīmān) 3/76 (2917). Both narrations come from Ibn Masʿūd with the same meaning. Moreover, As-Suyūṭiy mentioned it in (Ad-Durr al-Manthūr) 5/94 with a strengthened attribution to Saʿīd ibn Manṣūr.

pleased with him), on the authority of the Prophet (PBUH) that he said: **"The Mosques have fasteners; the angels sit with and search for them when they are missing in the mosque; should they become sick, the angels visit them; and should they be in need, they help them." He said also: "The attendant of a mosque attains three benefits: good company, wise sermon, and an awaited mercy."**(1)

Allah says: ﴿… Who fear a day when overturned will be the hearts …﴾ because of the gravity of that Day, yearning for salvation and bewaring the destruction thereon.

﴿… And eyeballs…﴾ They will look towards any direction they will be taken, the right or the left? And with which hand they will be given the records of their deeds, the right hands or the left ones. That will be on the Day of Judgment.

[Qur'an 24: 38] ﴿Hoping that Allah may reward them…﴾ This means they preoccupied themselves with remembering Allah, performing prayers, and giving zakāh so that He may reward them. ﴿… According to the best of what they did…﴾ These words mean 'in line with the best of what they did.'

---

(1) **[1974] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak. Al-Haythamiy said: it contains Ibn Lahīʿah who is exposed to criticism. It is also rendered Ṣaḥīḥ as a Mawqūf Ḥadīth.

The authentication of Ḥadīth:

- It is mentioned by ʾAḥmad in (his Musnad) 2/418 (9425) as he singled it out from Qutaybah ibn Saʿīd with the same chain and wording, but Al-Haythamiy said in (Majmaʿ az-Zawāʾid) 2/22 that its chain contains Ibn Lahīʿah who is exposed to criticism. It is also mentioned by Al-Bayhaqiy in (Shuʿab al-ʾīmān) 3/85, ʿAbd ar-Razzāq in (his Muṣannaf) (20585) from ʿAṭāʾ al-Khurāsāniy as a Marfūʿ Ḥadīth, Al-Ḥākim in (Al-Mustadrak) 2/433 (3507), and Al-Bayhaqiy in (Shuʿab al-ʾīmān) (2955) from ʿAbdullāh ibn Salām as a Mawqūf Ḥadīth. Moreover, Al-Ḥākim said: it is Ṣaḥīḥ as a Mawqūf Ḥadīth according to the condition of the Shaykhayn. Adh-Dhahabiy also agreed with Al-Ḥākim.
- It is also mentioned as a Mawqūf Ḥadīth by Ibn Abī Shaybah in (Al-Muṣannaf) (34612) and Al-Bayhaqiy in (Shuʿab al-ʾīmān) (2952) from Saʿīd ibn al-Musayyib.
- To conclude, this Ḥadīth is weak as a Marfūʿ Ḥadīth, but it is Ṣaḥīḥ as a Mawqūf Ḥadīth up to ʿAbdullāh ibn Salām.
- See: (Ṣaḥīḥ at-Targhīb wa at-Tarhīb) by Al-ʾAlbāniy (327).

﴿ … And give them more from His favor…﴾ for that which they were not entitled to attain because of their deeds. Allah provides limitlessly for anyone He wills.

Then Allah sets an example for the deeds performed by the unbelievers.

[Qur'an 24: 39] Allah (The Most Exalted) says: ﴿But the unbelievers, their deeds are like a sarāb (i.e., mirage) …﴾ The sarāb results from the bended light rays one may see in the desert when it is too hot as if it were water, but when one approaches and searches for the same, he finds nothing. It is called 'sarāb', because it is derived from the verb 'yatasarb' which means runs like water.

﴿… In a 'qiʿah' (a desert)…﴾ - the 'qiʿah' in Arabic literally refers to a large area of flat land where the sarāb is seen - ﴿… that the thirsty mistake for water until, when he/she comes to it…﴾ This means when the person reaches the thing he/she thought it was water, ﴿…they find it is nothing…﴾, this is, nothing of that they supposed it was. It was also said that the original meaning is "when he/she comes to the place of mirage…" but the reference was made to the mirage itself as a sufficient substitute for the place of the same.

Likewise is the example of the unbeliever who thinks that his/her deeds would save them or be useful to them, but when death is about to come upon them, they find their deeds of no avail to them.

﴿… Instead, they find only God there …,﴾ this is to say they find Allah there watching over their deeds; ﴿…and God will pay them their full due…﴾ as requital for their deeds, ﴿…for God is quick to take account.﴾

[Qur'an 24: 40] ﴿Or [their deeds are] like darkness…﴾ This is another example given by Allah the Almighty for the deeds of the unbelievers. Allah here says that the simile of their deeds with regard to the wrongdoing, corruption, misleading, ignorance and blunder involved in them is like darkness ﴿… over a lujjiyy sea…;﴾ that is a great deep sea, which augments the darkness of the same. To describe a sea of having lujjah [a nominal derivative akin to lujjiyy] is to say it is great. ﴿… Covered by waves, over waves …﴾ The waves are accumulated over each other; ﴿… over which are dark clouds …﴾

Ibn Kathīr read, as narrated by An-Nabbāl and Al-Fulayḥi, 'saḥāb' [the Arabic equivalent of the word 'clouds'] with 'tanwīn' (nunation) in the nominative case to be 'saḥāb-un'. He also read 'ẓulumāt' [the Arabic equivalent of the word following 'clouds' in this verse] as 'ẓulumāt-in' in the genitive case, being 'badal', i.e., an apposition, of the preceding noun phrase 'aw ka ẓulumāt-in' [translated here as ﴿… like darkness …﴾]

Al-Bazziyy narrated from him also reading those [both adjacent words] as 'saḥāb-un ẓulumāt-in' with 'ẓulumāt-in' in the genitive case, being in a possession relationship (iḍāfah) with 'saḥāb'.

The other reciters read both 'ẓulumāt' and 'saḥāb' with 'tanwīn' in the nominative case and thus as 'saḥāb-un. ẓulumāt-un', with a full stop after 'saḥāb' and a new sentence beginning with 'ẓulumāt-un'.

﴿… Layer upon layer of darkness…﴾ These refer to the layer of darkness of the clouds, the layer of darkness of the waves and that of the sea.

The interpreters of the Qurʾān said: Darkness here denotes the deeds of the unbelievers; the sea is a symbol of their hearts; the waves signify the ignorance, doubt, and blunder that blind their hearts; and the clouds connote their hearts' having been corroded and sealed [because of their disbelief and bad deeds].

Ubayy ibn Kaʿab said about this verse: The unbelievers welter in five types of darkness: their words are a kind of darkness, their deeds are another type of darkness; their entrance to the grave is a form of darkness; their resurrection is also a sort of darkness; and their admittance on the Day of Judgment to the Hell- Fire forms a type of darkness as well [the darkness of the Hell-fire].

﴿… If one holds out his hand…,﴾ One here refers to the person who looks at his hand [in such darkness, ﴿…he can hardly see it…" This is to say, one cannot almost see his hands in such a situation because of the extreme darkness.

Al Farrāʾ said: 'kāda' [the Arabic transliteration of 'hardly' in this verse] is a relative clause meaning [in this context] "he would not see it." It is like saying: 'ma kidtu [derivative of 'kāda'] aʿrifahu', meaning I did not know him.

Al Mubarrid said: the meaning here is that he did not see his hands except after exerting effort to do that. It is like when someone says 'I hardly saw you because of darkness', while he had seen him already, but after experiencing desperate attempts and great effort.

It was also said that the meaning is that 'He approached seeing, but he did not'; similar to saying: 'The bridegroom was about to be a prince', and 'The ostrich hardly flew'.

﴿… For him to whom God gives no enlightenment, there is no enlightenment.﴾ This is to say, the person whom Allah does not guide has no faith.

Muqātil said: This verse was revealed about ʿUtbah ibn Rabīʿah ibn Umayyah who was searching for religion during Jāiliyyah (the era before Islam) and wore sackcloth but he disbelieved during Islam.

[1975] Abu ʿUthmān Saʿīd ibn Muḥammad ibn Ibrāhīm, the reliable, informed us saying: Abu Al-Ḥasan Muḥammad ibn Mansūr, the exhorter, narrated to us saying: Abu ʿAmr Muḥammad ibn ʿAbdel-Wāḥid, the ascetic, narrated to us saying: Muḥammad ibn Yūnus Al-Kadīmiyy narrated to us saying: ʿUbaydullah ibn 'Aʾishah narrated to us saying: Ḥammād ibn Salamah narrated to us on the authority of Thābit, on the authority of Anas (may Allah be pleased with him) who said Allah's Messenger (PBUH) said; **"Allah the Exalted created me from His Light, created Abu Bakr from my light, created ʿUmar and 'Aʾishah from the light of Abu Bakr, created the male believers of my nation from the light of ʿUmar, and created the female believers of my nation from the light of 'Aʾishah. So, the person who does not love me, Abu Bakr, ʿUmar and 'Aʾishah, there is no enlightenment for him/her. "** Upon this Allah's words: ﴿… For him to whom God gives no enlightenment, there is no enlightenment﴾ were revealed unto him.(1)

(1) **[1975] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak as it contains Muḥammad ibn Yūnus who is weak and other narrators whom I could not find.

The authentication of Ḥadīth:
- It is mentioned by Al-Qurṭubiy in (Al-Jāmiʿ li ʾAḥkām al-Qurʾān) and he attributed it to the compiler.

[Qur'an 24: 41] ﴿Do you not see that God's limitless glory is exalted by all beings in the heavens and the earth, even by the birds with outspread wings?﴾ meaning spreading their wings in flight.

﴿Each [of them] knows how to pray to and glorify [Him]…﴾ The interpreters of the Qurʾān said: Prayer is to be performed by human beings, while the glorification of Allah is general, i.e., performed by other beings. There are various ways for interpreting this part of the verse.

The first: Allah knows every prayer and every statement of glorification offered by every performer of prayer and being glorifying Allah.

The second: Every performer of prayer and every being glorifying Allah know how to offer the prayers and glorification of Allah as instructed by Allah (Exalted be He).

The third: Every being of them knows that Allah is worthy to be offered prayers and glorified.

﴿… And God well knows what they do.﴾

[Qur'an 24: 42] ﴿To God belongs the dominion of the heavens and the earth…﴾ This means Allah estimates and directs all affairs in the heavens and earth as He wills. ﴿… And to God [all things] ultimately return.﴾

[Qur'an 24: 43] Allah (Exalted be He) says: ﴿Do you not see that God drives the clouds…﴾ to where He wants; ﴿… then brings them together …,﴾

- It is also mentioned by Ad-Daylamiy in (Al-Firdaws) 1/171 (640) from Ibn ʿAbbās with the following wording: Allāh created me from His Light, created Abū Bakr from my light, created ʿUmar from Abū Bakr's light, and created all the believers, excluding the prophets and messengers, from ʿUmar's light.
- However, this Ḥadīth is invalid for what Muslim narrated in the book of Zuhd (2996) from ʿAāʾisha (may Allāh be pleased with her) from the Messenger of Allāh (P.B.U.H) that he said: "The angels were created from light, Iblīs was created from Scorching Fire, and ʾAādam was created from what has been described for you [in the Qurʾān]." This Ḥadīth accounts for creating only the angels from light excluding ʾAādam and his children.

this is to say, He gathers the scattered pieces and joins them together. The Arabic word 'saḥāb' is plural but the verb is written figuratively as masculine.

﴿… and then piles them into heaps…﴾ accumulated some on top of others; ﴿… until you see 'wadq'…,﴾ (i.e., rain…) ﴿come pouring 'min khilālih-i'?﴾ i.e., from its midst. 'Khilālih-i' is plural of 'khalal'.

Ibn ʿAbbās and Ad-Daḥāk read this phrase in singular as 'min khalalih'.

﴿He sends down 'min' (i,e, from) the sky 'min' (i.e., from) mountains [of clouds] therein 'min', i.e., - barad'﴾ 'barad' means hail; [the latest] 'min' here is inserted as a redundant particle.

It was also said: the meaning of the verse goes: ﴿He sends from the sky as great amounts as mountains or like mountains of hail down to the earth.﴾ Accordingly, the first 'min' denotes the starting point of sending down from the sky; the second 'min' signifies partition, i.e., part of, because the hail constitutes part of the mountains that are in the sky; and the third 'min' connotes generality to encompass all particles of the sort 'barad' because the sort of the mentioned mountains is 'barad' in general.

﴿… Striking with it…﴾ It here refers to the 'barad' ﴿… whom He wills…﴾ destroying him/her as well as their plants and wealth.

﴿… and averting it from whom He wills. The flash of its lightning…,﴾ this is, the lightning occurring within a thundercloud.

[This flash] ﴿…'yadhhab-u bi-l-abṣār', i.e., almost blinds the eyes…,﴾ because of the high intensity of the lighning strike.

Abu Jaʿfar read this phrase as: 'yudhhib-u bi-l-abṣār', with the verb 'yudhhib' being derived from the infinitive 'adh-dhihab' (i.e., causing to go).

[Qur'an 24: 44] ﴿Allah alternates the day and night…,﴾ that is, He causes them to interchange with one another in time.

﴿Surely in this is a lesson for people of insight,﴾ meaning, people of sound reasoning.

[1976] Ibn Fanjaweih informed us saying: Abu Bakr ibn Mālik Al-Qaṭīʿi narrated to us saying: ʿAbdullah ibn Aḥmad ibn Hanbal narrated to us saying:

my father narrated to me saying: Sufyān narrated to us on the authority of Az-Zuhriyy, on the authority of Saʿīd, on the authority of Abu Hurayrah (may Allah be pleased with him) who said Allah's Messenger (PBUH) said: **"Allah (Exalted be He) said; 'The Son of ʾAdam injures me by abusing time, whereas I am the time. Authority is in my hand; and I alternate the night and day.'"**(1)

[Qur'an 24: 45] Allah (Exalted be He) says: ﴿... And Allah has created every living creature...﴾

Kūfiyy read the Arabic equivalent of 'created' as a noun, while ʿAsim and the other reciters read it as a verb.

﴿... min māʾ (literally meaning from water)...﴾ māʾ here refers to the semen drops. It was said that Allah says: ﴿... min māʾ...﴾ because the origin of creating all living beings has been from water; then Allah has caused some water to turn to winds from which the angels have been created, some to fire from which the jinn have been created and some to mud from which ʾAdam (PBUH) has been created.

﴿... Some of them crawl on their bellies...,﴾ such as snakes, whales, and worms.

﴿... Some walk on two feet...,﴾

﴿... And some walk on four...﴾ legs such as cattle, beasts, and predators. The beings walking on more than four legs have not been mentioned here because they are like those walking on four legs to the human eye.

﴿Allah creates whatever He wills...﴾ in the way He wishes.

﴿Surely Allah is Most Capable of everything.﴾

---

(1) **[1976] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy (7491) in the book of Monotheism, chapter of the Saying of Allāh Almighty: "They want to change the speech of Allāh", Muslim (2246) in the book of the Words, chapter of the Prohibition of cursing time, and Abū Dawūd (5274) in the book of the Etiquette, chapter of the man who curses time.
- All of them narrated it from the chain of Sufyān with the same chain. It is also mentioned in (Musnad ʾAḥmad) 2/238 (7245).

[Verse: 46] ﴿We have indeed sent down revelations clarifying ˹the truth˺. But Allah ˹only˺ guides whoever He wills to the Straight Path.﴾

[Verse: 47] Allah (Exalted be He) says: ﴿And they say, 'We believe in Allah and the Messenger, and we obey…'﴾ 'They' here refers to the hypocrites.

﴿… Then a group of them turns away soon after that…﴾ calling for applying rulings other than those ordained by Allah.

Allah says [about them] ﴿… These are not ˹true˺ believers.﴾

This verse was revealed about Bishr the hypocrite and his opponent who was a Jew when they disputed about a piece of land. The Jew wanted to go to Allah's Messenger (PBUH) for judgment, while the hypocrite desired to go to Kaʿb ibn Al-Ashraf saying: "Muḥammad shows prejudice against us." That situation was referred to in Allah's saying [in the flowing verse, 48]: ﴿And as soon as they are called to Allah and His Messenger so he [i.e., Allah's Messenger (PBUH)] may judge between them…,﴾ according to the rulings of Allah, ﴿… a group of them turns away.﴾

[Qur'an 24: 49] ﴿But if the truth is in their favor, they come to him, fully submitting,﴾ obeying and yielding to his judgment.

[Qur'an 24: 50] ﴿Is there a sickness in their hearts? Or are they in doubt?﴾ This is a reproaching question meaning they are actually as said; the interrogative mode is used here metaphorically to denote greater degree of scolding. This is similar to Jarīr's saying in praising lines of poetry:

Are you not the best of whoever rode horses,

And the most generous in the world, open-handed?

The poet here means: 'You are already so.'

﴿… Or do they fear that Allah will 'yaḥīf' unto them and His Messenger …﴾ 'Yaḥīf' means: 'be unjust to them?'

﴿In fact, it is they who are the ˹true˺ unjust﴾ to themselves by refusing to follow the right path and seeking judgment in the wrong way.

[Qur'an 24: 51] Allah (Exalted be He) says: ﴿The only response of the ˹true˺ believers, when they are called to Allah…﴾ meaning Allah's Book, … and His

Messenger so he may judge between them is to say, ﴿We hear and obey…﴾ ‘Qawl-a’ [The Arabic equivalent of ‘response’] is cased with ‘fatḥa’, being the predicate of the special verb ‘kana’, with the nominal sentence… to say, ﴿We hear and obey…﴾ as its noun.

﴿… It is they who will ˹truly˺ succeed.﴾

[Qur’an 24: 52] ﴿For whoever obeys Allah and His Messenger, and fears Allah and is mindful of Him, then it is they who will ˹truly˺ triumph.﴾

[Verse: 53] Allah (Exalted be He) says: ﴿They swear by Allah their most solemn oaths that if you ˹O Prophet˺ were to command them, they would certainly march forth ˹in Allah’s cause˺…﴾ This verse describes the attitude of the hypocrites when they said to Allah’s Messenger (PBUH): “Wherever you are, we will be with you; if you stay here, we will stay with you; if you go out, we will follow you; and if you were to fight in Allah’s cause, we will fight beside you.” Allah the Exalted replied to this saying: ﴿Say,﴾ to them ﴿You do not have to swear; your obedience is well known!﴾ This obedience was fictitious, not a genuine one. It was known to be a lie on your part; you were not telling the truth. This meaning of the verse was attributed to be held by Mujāhid.

It was also said: the meaning is, rather, that an actual obedience will be better than such oath which you will not really keep.

﴿… Surely Allah is All-Aware of what you do…﴾ with regard to your obedience or disobedience.

[Qur’an 24: 54] ﴿Say, ﴿Obey Allah and obey the Messenger. But if you turn away…﴾ abstaining from obeying Allah and His Messenger and refusing to comply with their rulings, ﴿… then he…,﴾ i.e., the Messenger, ﴿… is only responsible for his duty…﴾ which he was assigned, this is, conveying the true Message [of Islam], ﴿… and you are responsible for yours…,﴾ this is, your duty of obeying the messenger and following in his footsteps. ﴿And if you obey him, you will be rightly guided.﴾

[1977] I heard Abu Bakr Muḥammad ibn Aḥmad ibn ʿAqīl Al-Warrāq among others saying: We heard ʿAmr Ismaʿīl ibn Nujayd As-Sulamiyy saying: I heard

Abu ʿUthmān Saʿīd ibn Ismaʿīl Al-Ḥayriyy saying: The person who commits him/herself to apply the Sunnah, including the words and acts of the Prophet (PBUH) will show wisdom; and the person who follows his/ her desires in words and acts will display bidʿah (i.e., condemnable innovations in Islam) because Allah the Exalted says: ﴿And if you obey him, you will be rightly guided.﴾[1]

﴿The Messenger's duty is only to deliver the message clearly…﴾ or "the clear message."

[Qur'an 24: 55] ﴿Allah 'waʿad-a' (i.e., has promised) those of you who believe and do good that 'la-yastkhlifannahum' (i.e., He will certainly make them successors) in the land…﴾ The Arabic particle 'la' prefixed the apodosis clause as a pro-form of the hidden oath phrase understood from the uttered promise sentence [in the beginning of the verse] to the effect that: Allah has said to those of you who believe and do good: [I swear] by Allah 'la-yastkhlifannahum' (i.e., that He will certainly make them successors in the land…) by causing them to inherit the lands of the disbelievers among the Arab and non- Arab people by making them kings, rulers and inhabitants of the same.

﴿… as He 'istakhlaf-a' (i.e., has made successors) those before them…﴾ referring to Banu Isrāʾīl when Allah desteroyed the tyrants in Egypt and the Levant and made them inherit their lands and abodes.

The majority of reciters read the Arabic equivelant of 'made successors' as 'istakhlaf-a', being an active verb, parralle to 'waʿad-a' (i.e., has promised) and la-yastkhlifannahum' (i.e., He will certainly make them successors).

---

(1) **[1977] The assessment of the reliability of the chain of transmitters:**

- Its chain contains Abū Bakr al-Warrāq, the Shaykh of the compiler, who was not exposed to Jarḥ or Taʿdīl.

The authentication of Ḥadīth:

- It is mentioned by Abū Nuʿaym in (Ḥulyat al-ʾAwliyāʾ) 10/244 from Abī ʿAmr ibn Ḥimdān that he said: I heard Abū ʿUthmān al-Ḥīriy saying…. Then, he mentioned it. It is also mentioned by Al-Bayhaqiy in (Az-Zuhd al-Kabīr) 2/165 (375) from the chain of ʾIsmāʿīl ibn Nujayd with the same chain, and it is also mentioned by Al-Bayhaqiy in (319) from Abī ʿAbd ar-Raḥmān as-Sulamiy from his grandfather from Abī ʿUthmān al-Ḥīriy, then he mentioned it. In addition, Adh-Dhahabiy mentioned it from Al-Bayhaqiy in (Siyar ʾAʿlām an-Nubalāʾ) 14/62.

Abu Bakr read it on the authority of ʿAsim as 'ustukhlif-a', being a passive verb (i.e., were made successors).

﴿… and will surely establish for them their religion…,﴾ i.e., belief ﴿… which He has chosen for them﴾ and ordered them to follow.

﴿… and 'layubdilannahum' (i.e., will indeed change) …﴾ Ibn Kathīr, ʿAsim as reported by Abu Bakr, and Yaʿqūb read 'layubdilannahum' with one 'd'. This reading was also chosen by Abu Ḥātim. The other reciters read it with doubling the letter 'd' as 'layubaddilannahum'. This is to say, there are two ways for pronouncing the same word.

Some great linguists said: 'Tabdīl' is changing from a certain condition to another, while 'ibdāl' is to remove something and bring another thing instead of it.

﴿… their fear into security—˹provided that˺ they worship Me, associating nothing with Me. But whoever disbelieves after this.﴾ Disbelief here means to show ungratitude to this certain blessing, (not) meant lterally to deisbelieve in Allah; "… it is they who will be the rebellious.﴾

Ar-Rabīʿ narrated on the authority of Abu Al-ʿAlliyah about this verse: The Prophet (PBUH) stayed in Makkah ten years inviting, in fear, to Allah the Exalted in secret and openly. Then, he (PBUH) was ordered to emigrate to Al-Madīnah where he resided with his companions in a state of fear, carrying their swords almost all time. A man said: "Will there not be a day when we feel safe and put aside the swords?" The Prophet (PBUH) said: **"It will not be long before one of you sits in a wide place with the thighs against the stomach and arms around his legs [meaning relaxed], bearing no swords."** Upon this, Allah (Exalted be He) revealed this verse. Allah the Almighty has fulfilled His promise and made His Prophet victorious in the Arab Peninsula where the Arabs believed in Islam, but then some of them showed ingratitude towards this blessing of safety by murdering ʿUthmān ibn ʿAffān (may Allah be pleased with him), following which Allah the Almighty changed their condition of safety and made them experience the state of fear again.

Muqātil said: When the Prophet (PBUH) returned from Al-Ḥudaybiyah, his companions were sad. Allah the Exalted made them inherit the palm trees

of Khaybar [after triumphing over their enemy in the Battle of Khaybar], promised them to enter Makkah safe in the following year and revealed this verse.

The verse has also a clear indication of the authenticity of the caliphate of Abu Bakr Aṣ-Ṣiḍḍiq (may Allah be pleased with him) as well as the leadership of the rightly- guided caliphs after him (may Allah be pleased with them).

Saʿīd ibn Jumhān narrated on the authority of Safinah (may Allah be pleased with him) who said Allah's Messenger (PBUH) said: **"The caliphate after me will be for thirty years, then, there will be monarchy after that."**

Safinah (may Allah be pleased with him) said to Saʿīd: "Behold, the caliphate of Abu Bakr remained two years, ʿUmar's continued ten years, ʿUthmān's was twelve years and ʿAliyy's was six; (may Allah be pleased with them). "

[1978] Abu ʿAbdullah ibn Ibrāhīm ibn Muḥammad Aṭ-Ṭabaraniyy informed us about it saying: Shāfiʿ ibn Muḥammad informed us saying: Ibn Al-Washāʾ narrated to us saying: Ismāʿīl Al-Baghdādiyy narrated to us saying: Muḥammad ibn Aṣ-Ṣabāḥ narrated to us saying: Hashīm ibn Bashīr narrated to us on the authority of Abu Az-Zubayr, on the authority of Jābir ibn ʿAbdullah (may Allah be pleased with him) who said: Allah's Messenger (PBUH) said: **"The caliphs of my nation after me will be four: Abu Bakr, ʿUmar, ʿUthmān and ʿAliyy" (may Allah be pleased with them).**[1]

[Qur'an 24: 56] ﴿Moreover, establish prayer, pay alms-tax, and obey the Messenger, so you may be shown mercy.﴾

(1) **[1978] The assessment of the reliability of the chain of transmitters:**
- It contains Ibn al-Washshāʾ whom I could not find, and Hushaym and Abū az-Zubayr who used to conceal defects, and the former used ʿAnʿanah.

The authentication of Ḥadīth:
- It is mentioned by Al-Wāḥidiy in (Al-Wasīṭ) as in (Silsilat al-ʾAḥādīth aṣ-Ṣaḥīḥah) 1/823, but I could not find it in its printed sources from the chain of Shāfiʿ ibn Muḥammad with the same chain. Al-ʾAlbāniy said: I have not known Shāfiʿ ibn Muḥammad and Ibn al-Washshāʾ. However, this Ḥadīth has other Shawāhid which is the previously mentioned Ḥadīth narrated by Safīnah.

[Verse: 57] Allah (Exalted be He) says: ﴿Do not think that the disbelievers…﴾ O Muḥammad, … - as the majority of reciters read the Arabic verb equivalent of 'do not think' with 't' in its beginning [i.e., 'la taḥsabnn-a'], while Ibn ʿAmir and Ḥamzah read it with 'y' in the beginning [i.e., 'la yaḥsabnn-a']-. With this latter reading, the meaning goes: let the disbelievers not think themselves capable of escaping, as the act of 'ḥusbān' [i.e., thinking] requires two objects.

Al-Farāʾ said: the subject of the verb here may be the Prophet (PBUH) with the meaning, thus, going: Let Muḥammad not think that the disbelievers can escape ﴿… in the land. The Fire will be their home. Indeed, what an evil destination!﴾

[Verse: 58] Allah (Exalted be He) says: ﴿O believers! 'li-yastʾdhinakum' (i.e., Let the following ask for your permission ⌜to come in⌝: …﴾ Ibn ʿAbbās (may Allah be pleased with him and his father) said: Allah's Messenger (PBUH) sent a slave young man from the Anṣār, called Mudlaj ibn ʿAmr, to ʿUmar ibn Al Khaṭṭāb (may Allah be pleased with him) at noon to summon him. When the slave came unto ʿUmar, he saw ʿUmar in a state which ʿUmar (may Allah be pleased with him) disliked to be watched in. So, he said to Allah's Messenger (PBUH): "I wish Allah would give us teachings and prohibitions with regard to the manners of asking for permission to come in. Hence, Allah the Exalted revealed this verse.

Muqātil said: This verse was revealed about Asmāʾ bint Marthad. She had a slave adult boy who entered unto her at a time which she disliked to be watched in. She went to Allah's Messenger (PBUH) and said: "Our servants and slave young men enter unto us at times when we dislike to be watched in." Upon this, Allah revealed this verse. The 'li' in 'li-yastʾdhinakum' is a particle denoting 'order' [in Arabic].

﴿Those whom your right hands own…﴾, i.e., the male and female slaves;

﴿… and those of you who are still under age…﴾ and are free as well.

﴿… 'thalāth-a marrāt- in' (i.e., three times): …﴾ meaning at three times.

﴿… before dawn prayer, when you take off your ⌜outer⌝ clothes at noon…,﴾ for those who are napping -

﴿… and after ʿIshāʾ Prayer (i.e., the late evening prayer).﴾

ʿAbder-Raḥmān ibn ʿAwf (may Allah be pleased with him) reported Allah's Messenger (PBUH) as saying: "The desert Arabs may not dominate you in respect of the name of your prayer. Beware! It is ʿIshāʾ, but they milk their camels when it is fairly dark."

These times were chosen in particular as they are privacy times in which one may take off outer clothes. That is why Allah says after that: ﴿Thalāth-u ʿawrat-in, i.e., ⌜These are⌝ three times of privacy for you.﴾

The linguists of Kufa read it as ﴿thalāth-a'﴾ in the accusative case, being 'badal' of the preceding noun ﴿thalāth-a﴾ in the phrase ﴿… ʿthalāth-a marrāt- in﴾ above; while the other linguists read it in the nominative case as ﴿thalāth-u'﴾ being khabar (i.e., a predicate) of a an omitted mubtadaʾ (i.e. subject), with the sentence understood to mean: ﴿hadhihi thalāth-u ʿawrat-in lakum﴾ (These are three times of privacy for you.)

﴿There is no blame on you or them to move freely baʿdahun (i.e., at times other than these times,﴾ 'them' here refers to the slaves, servants, and children.

'… There is no blame' regarding entering unto you without permission.

'baʿdahun' means at times except these times.

﴿… Attending upon you; this is to say, they can move freely, without having to ask for permission for frequenting you, going in and out, and busying themselves with the household duties.

﴿Some of you…﴾ attend ﴿upon others. This is how Allah makes the revelations clear to you, for Allah is All-Knowing, All-Wise.﴾ [58]

The scholars have different opinions regarding the ruling derived from this verse:

Some said: the permission verse is abrogated, this is to say, it is not applicable nowadays.

[1979] Abu Muḥammad Ar-Rūmiyy informed us saying: Abu l-ʿAbbās As-Sirāj narrated to us saying: Qutaybah narrated to us saying: ʿAbdel-ʿAzīz narrated

to us on the authority of ʿAmr, on the authority of ʿIkrimah who said: a group of people from ʿIraq asked Ibn ʿAbbās (may Allah be pleased with him and his father): "What is your opinion on this verse in which Allah has given us orders to which no one pay heed today; this is Allah's saying: ﴿O believers! 'li-yastʾdhinakum' (i.e., Let the following ask for your permission ⌜to come in⌝: …﴾" Ibn ʿAbbās (may Allah be pleased with him and his father) replied: "Allah (Exalted be He) is Most Benevolent, Most Clement, Most Gracious and Most Merciful. He likes privacy. The people had neither curtains nor curtained canopies in their houses. Sometimes a male servant or a boy might enter while the man was having sexual intercourse with his wife. So Allah commanded them to ask permission at those times of undress. Then Allah brought them curtains and all good things. But I did not see anyone following it after that.[1]

---

(1) **[1979] The assessment of the reliability of the chain of transmitters:**

- Its narrators are reliable except for the Shaykh of the compiler who was exposed to Jarḥ or Taʿdīl, and Ad-Dārūriy is Ṣadūq.

The authentication of Ḥadīth:

- It is mentioned by Abū Dawūd (5192) in the book of the Etiquette, chapter of seeking permission to enter at the three times of undress, then he said that the narration of ʿUbaydullāh and ʿAṭāʾ accounts for this Ḥadīth. In addition, it is mentioned by Abū ʿUbayd in (An-Nāsikh wa al-Mansūkh) (221) (406), An-Naḥḥās in (An-Nāsikh wa al-Mansūkh) 2/555 (722), and Al-Jaṣṣāṣ in (ʾAḥkām al-Qurʾān) 3/330. All of them narrated it from the chain of Ad-Darāwūrdiy with the same chain. It is also mentioned by Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 8/2632, An-Naḥḥās in (An-Nāsikh wa al-Mansūkh) (723), and Al-Bayhaqiy who rendered it weak in (As-Sunan al-Kubrā) 7/97. All of them narrated it from the chain of ʿAmr ibn Abī ʿAmr with the same chain. Moreover, it is mentioned by As-Suyūṭiy in (Ad-Durr al-Manthūr) 5/102 with a strengthened attribution to Ibn al-Mundhir and Ibn Mardawayh. It is also mentioned by Ibn Kathīr in (Tafsīr al-Qurʾān al-ʿAẓīm) 3/271 from the narration of Ibn Abī Ḥātim, and he said: its chain from Ibn ʿAbbās is Ṣaḥīḥ.
- In (Ṣaḥīḥ Sunan Abī Dawūd), Al-ʾAlbāniy said: its chain is Ḥasan, and it is Mawqūf.
- Therefore, this Ḥadīth is correctly narrated from Ibn ʿAbbās (may Allāh be pleased with him), but it is not a proof to consider this verse as abrogated although it is a proof that it was for a certain condition then changed. So, if there is a similar condition, its ruling is put into force as it was. This is supported by what ʿAṭāʾ narrated from Ibn ʿAbbās which Aṭ-Ṭabariy, and others, mentioned in (Jāmiʿ al-Bayān) 18/162 that he said: the people abandoned working by three verses from the Qurʾān: the Saying of Allāh Almighty: O believers! 'li-yastʾdhinakum' (i.e., Let

Other scholars said: the verse has not been abrogated and the believers must follow it.

Sufyān narrated on the authority of Musa ibn Abu ʿAʾishah who said: I asked Ash-Shaʿbiyy about the verse: ﴿O believers! ʻli-yastʾdhinakumʾ (i.e., Let the following ask for your permission ⌜to come in⌝: …,﴾ saying: "Is it abrogated?" He said: "No, I swear by Allah; it is not." I said: "But people do not follow it." He said: "Allah is the only One whose refuge to be sought."(1)

Abu ʿUwanah narrated on the authority of Abu Bishr, on the authority of Saʿīd ibn Jubayr who said about this verse: "Some people say it has been abrogated. I swear by Allah that it has not been abrogated, but the people show negligence in abiding by it."

[Verse: 59] Allah (Exalted be He) says: ﴿And when your children…﴾ [Children here refers to] the children who are free.

﴿… Reach the age of puberty, let them seek permission …,﴾ at all times to enter unto you.

---

the following ask for your permission ⌜to come in⌝: …," Therefore, the narration of ʿAṭāʾ accounts for the narration of ʾIkrimah according to what Abū ʿUbayd said.

- Abū Dawūd mentioned a narration in the book of the Etiquette, chapter of Seeking permission (5191) from ʿUbaydullāh ibn Abī Yazīd from Ibn ʿAbbās that he said: many people did not act on the verse of seeking permission to enter. However, I commanded my bondmaid to ask permission to enter into me. Therefore, the compiler does not match the context by mentioning this narration of Ibn ʿAbbās unless it is mentioned as a proof of abrogation.
- See: (An-Nāsikh wa al-Mansūkh) 2/555 by An-Naḥḥās, (Al-ʾīdāḥ) (366) by Makkiy, (ʾAḥkām al-Qurʾān) 3/330 by Al-Jaṣṣāṣ, and (An-Nāsikh wa al-Mansūkh) (222) by Abū ʿUbayd.

(1) **The assessment of the reliability of the chain of transmitters:**

- Its chain is Ṣaḥīḥ.

The authentication of Ḥadīth:

- It is mentioned by Al-Bustiy in (his Tafsīr) (p. 483) (625), (p. 484) (627), and Abū ʿUbayd in (An-Nāsikh wa al-Mansūkh) (p. 220) (404), Ibn Abī Shaybah in (his Muṣannaf) 4/400 in the book of Marriage, Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 18/162, An-Naḥḥās in (An-Nāsikh wa al-Mansūkh) 2/557 (725), and Ibn al-Jawziy in (Nawāsikh al-Qurʾān) (410).
- All of them narrated it from the chain of Sufyān with the same chain, and its chain is Ṣaḥīḥ.
- It is also mentioned by As-Suyūṭiy in (Ad-Durr al-Manthūr) 5/102 with a strengthened attribution to al-Firyābiy.

﴿… As their seniors do...,﴾ this is to say, as the free adults do.

﴿This is how Allah makes His revelations clear to you, for Allah is All-Knowing, All-Wise.﴾

[Verse: 60] Allah (Exalted be He) says: ﴿As for Al-Qawaʿid (i.e., the elderly spinsters) of women …,﴾ who have past the child- bearing age; i.e., have ceased to menstruate or to bear children. The singular of 'Al-Qawaʿid' is 'Qaʿidah'.

﴿ … Who past the age of marriage,﴾ who do not expect to marry and have given up the hope of getting spouses,

﴿… There is no blame on them if they take off their ʿouterʾ clothes…﴾ before men. 'Clothes' here refer to the robes, cloaks, or the facial masks over their head veils. This interpretation is asserted by the reading of Ubayy ibn Kaʿb (may Allah be pleased with him): ﴿… if they take off (some) of their clothes.﴾

﴿… Ghayr-a mutabrrijāt-in bi-zinah-tin (i.e., without revealing their adornments),﴾ this means without intending by removing some of their clothes to display adornments.

At-tabrruj [the infinitive of mutabrrijāt] is the women's display of their adornments which they must hide.

﴿But it is better to restrain themselves from this,﴾ by putting on their outer garments. ﴿And Allah is All-Hearing, All-Knowing.﴾

[Verse: 61] Allah (Exalted be He) says: ﴿There is no restriction on the blind, or the disabled, or the sick.﴾

The scholars have differed regarding the interpretation of this verse and the rulings derived from it:

Ibn ʿAbbās (may Allah be pleased with him and his father) said that when Allah (Exalted be He) revealed His saying: ﴿And devour not one another's possessions wrongfully, …﴾ the Muslims abstained from sharing food with the sick, the chronically-ill, the blind and the disabled saying that food is

better than possessions and Allah (Exalted be He) has forbidden us to devour one another's possessions wrongfully; the blind cannot see where the good food in the dishes is, the disabled cannot rival to reach the food, and the sick cannot eat their fill. Thus, this verse was revealed.

Based on this explanation, the preposition 'on' in the verse carries the meaning: 'regarding', thus the interpretation goes: regarding sharing food with the blind, the disabled, and the sick. Saʿīd ibn Jubayr, Aḍ-Ḍaḥāk, and Muqsim said: the blind and the disabled used to abstain from sharing food with the healthy because the people would look at them in disgust and dislike to share food with them. It was a custom of the people of Madinah that no one blind, disabled, or sick might share food with them, so Allah the Almighty revealed this verse.

Mujāhid said: This verse was revealed as a permit for the disabled and chronically- ill people to eat from the houses of the categories of people specified in this verse. That was because some companions of Allah's Messenger (PBUH) would take the disabled, who were visiting them to be fed, to the houses of their fathers, mothers, or some of the referred- to persons in the verse, if they had no food at their own houses to serve to them; but the disabled persons would feel shy about having that food for fear that those companions were serving them food that they did not really own, and would think to themselves, "They are taking us to houses other than theirs." Hence, Allah the Almighty revealed this verse.

ʿAbder-Razzāq reported Muʿmmir as saying: I asked Az-Zuhriyy about this verse and he said: ʿUbaydullah ibn ʿAbdullah informed us saying that when the early Muslims were going out to fight in Allah's Cause, they would give the keys of their houses to their fellow disabled persons and say to them: "We permit you to eat from the food we have in our houses," but the disabled persons would abstain from doing so saying: "We will not enter their houses, while they are absent." That was why Allah the Almighty revealed this verse.(1)

(1) **The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ.
The authentication of Ḥadīth:
- It is mentioned by ʿAbd ar-Razzāq in (Tafsīr al-Qurʾān) 2/64, Abū Dāwūd in (Al-

Al-Ḥasan and Ibn Zayd said: The verse means: there is no blame on the blind, or the disabled, or the sick if they have not gone out for fighting in Allah's Cause. Both those scholars said 'to this extent, the sentence has its full meaning, and His saying: ﴿Nor on yourselves﴾ is a beginning of a new subject that is not related to the one before it.

Ibn ʿAbbās (may Allah be pleased with him and his father) said: Some people abstained from eating from these houses [i.e., those mentioned in the verse], when Allah's words: ﴿And devour not one another's possessions wrongfully,﴾ were revealed, saying: It is not lawful for us to eat from another's house. Therefore, Allah the Almighty revealed this verse.

﴿Nor on yourselves if you eat from your houses, or the houses of your, or your mothers, or your brothers, or your sisters, or your paternal uncles, or your paternal aunts, or your maternal uncles, or your maternal aunts, or ma malaktum mafatiḥah-u (i.e., from that whereof you hold the keys,﴾

Ibn ʿAbbās said: He means by this that a proxy or a trustee of a person is allowed to eat from the fruits of the person's farm or drink of the milk of person's cattle.

Aḍ-Ḍaḥāk said: It means 'from the houses of your slaves.'

Mujāhid and Qatādah said: 'from your houses' means 'from what you stored and owned.'

Saʿīd ibn Jubayr read ﴿mulikktum﴾ in the passive form [instead of ﴿malaktum﴾ [meaning from which keys that were held by you.]

Marāsīl) (323), (459), Abū ʿUbayd in (An-Nāsikh wa al-Mansūkh) (p. 244) (445), Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 18/169, Al-Jaṣṣāṣ in (ʾAḥkām al-Qurʾān) 3/334, Al-Bayhariy in (As-Sunan al-Kubrā) 7/257, and An-Naḥḥās in (An-Nāsikh wa al-Mansūkh) 2/565 (732). See: (Lubāb an-Nuqūl) (146) by As-Suyūṭiy, and (ʾAsbāb an-Nuzūl) (423) by Al-Ḥumaydān.

- This opinion is preferred by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 18/170 as he said: the most probable narrations among the opinions we mentioned concerning the interpretation of the verse is the narration that come from Az-Zuhriy from ʿUbaydullāh. He mentioned that this is the most probable meaning for the verse.

﴿… or your friends.﴾ Ibn ʿAbbās (may Allah be pleased with him and his father) said: This verse was revealed about Al Ḥārith ibn ʿAmr who went out with Allah's Messenger (PBUH) in Allah's cause, entrusting his household to Khālid ibn Zayd. When he came back, he found Khālid tired. Asking him what was wrong with him, Khālid replied: I was reluctant to eat from your house without your permission. So, Allah the Almighty revealed this verse. Al-Ḥasan and Qatādah were also of the opinion that there is nothing wrong if the person entered his friend's house and ate from it without permission, according to this verse.

Regarding Allah's words (Exalted be He): ﴿There is no blame on you eating together or separately,﴾ some scholars said: they were revealed about a neighborhood, called Banu Layth ibn ʿAmr, from Kinānah. The person among them might stay still with the food served for him from the morning till late afternoon; with the camels having little milk remained in their udders, and the conditions convenient, reluctant to eat alone. If the evening came without finding a table companion, he would eat alone then. Therefore, Allah the Almighty revealed these words. This opinion was held by Qatādah, Aḍ-Ḍaḥāk and Ibn Jurayj. Al Wālibiyy also related the same to have been held by Ibn ʿAbbās (may Allah be pleased with him and his father).

ʿAṭaʾ Al-Kharāsaniyy reported him also as saying: Some rich persons, when visiting their fellow poor relatives or friends and those relatives or friends invited them to have food with them, the rich would abstain saying: "By Allah, I fee shy of eating with you," this is to say, they felt shy about eating because they were rich and their fellow relatives or friends were poor. Hence, Allah the Almighty revealed this verse.

ʿIkrimah and Abu Ṣāliḥ said: This verse was revealed about some people from the Anṣār who would not eat when they had a guest until this guest ate first. So Allah permitted them, through this verse, to eat however they desired together, in a group, or separately, individually.

﴿However, when you enter houses, greet yourselves,﴾ this is to say, as reported on the authority of Al-Ḥasan and Ibn Zayd, 'salute one another'.

[1980] Mr. Abu Al-Qāsim Al-Ḥasan ibn Muḥammad ibn Ḥabīb narrated to us verbally, in three hundred eighty eight After Hijrah, saying: Abu Ḥātim Muḥammad ibn Ḥabbān Al-Bastiyy narrated to us saying: Muḥammad ibn Ṣaliḥ Aṭ-Ṭabariyy narrated to us saying: Al-Faḍl ibn Sahl Al-Aʿraj narrated to us saying: Muḥammad ibn Jaʿfar Al-Midāyniyy narrated to us saying: Warqāʾ narrated to us on the authority of Al-Aʿmash, on the authority of Zayd ibn Wahb, on the authority of Ibn Masʿūd (may Allah be pleased with him) who said: Allah's Messenger (PBUH) said: **"Peace is one of the Names of Allah. Extend it among you. When a Muslim man greets people and they answer him, then he has a higher degree than them because he reminds them of peace. If no one answers him, he will be answered by one who is better and more excellent."**(1)

---

(1) **[1980] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak as it contains Muḥammad ibn Ṣāliḥ Aṭ-Ṭabariy who is accused of lying, and Muḥammad ibn Jaʿfar who is Ṣadūq but its narration is somehow weak. However, the Ḥadīth is Ṣaḥīḥ as stated later.

The authentication of Ḥadīth:

- It is mentioned with the same chain by Ibn Ḥibbān ibn (Rawḍat al-ʿUqalāʾ) (74) from Muḥammad ibn Ṣāliḥ Aṭ-Ṭabariy, which was accidently misspelled as ʾAḥmad ibn Ṣāliḥ Aṭ-Ṭabariy.
- It is also mentioned by Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 10/182 (10392) and Al-Bazzār in (his Musnad) 5/174 (1770). Both narrations come from the chain of Al-Faḍl ibn Sahl al-ʾAʿraj with the same chain.
- Al-ʾAlbāniy said: its chain is Ḥasan.
- In addition, it is mentioned by Al-Bayhaqiy in (Shuʿab al-ʾīmān) 6/432 (7870) from the way of Warqāʾ with the same chain. Moreover, it is mentioned by Al-Bazzār in (his Musnad) (1771) and Al-Bayhaqiy in (Shuʿab al-ʾīmān) (8782). Both narrations come from the chain of Shurayk from Al-ʾAʿmash with the same chain. However, Shurayk is Ṣadūq who frequently makes mistakes as mentioned in (Taqrīb at-Tahdhīb) (2802) by Ibn Ḥajar, but he was followed up.
- Moreover, it is mentioned by Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 10/182 (10391) and Al-Bayhaqiy in (Shuʿab al-ʾīmān) (7781, 8783). Both narrations come from the chain of ʾAyyūb ibn Jābir from Al-ʾAʿmash with the same chain. However, ʾAyyūb is weak according to Ibn Ḥajar in (Taqrīb at-Tahdhīb) (612), but he was followed up.
- Furthermore, Ibn Ḥayyān mentioned it in (Ṭabaqāt al-Muḥaddithīn bi ʾAṣbahān) (593) from the way of Yaḥyā ibn Saʿīd from Al-ʾAʿmash with the same chain shortened.
- Additionally, Al-Bukhāriy mentioned it in (Al-ʾAdab al-Mufrad) (1039) from the way of Ḥafṣ.

[1981] Abu Al- Qāsim Al-Ḥasan informed us saying: Abu Ḥāmid Aḥmad ibn

- It is also mentioned by Al-Bayhaqiy in (Shuʿab al-ʾīmān) (8779) from the way of Yaʿlā from ʿUbayd from Al-ʾAʿmash with the same chain, and it is a Mawqūf Ḥadīth with a Ṣaḥīḥ chain.
- In (Al-Musnad) 5/175, Al-Bazzār said: it is narrated by more than one narrator as a Mawqūf Ḥadīth, and its chain is created by Warqāʾ, Shurayk and ʾAyyūb ibn Jābir.
- In (At-Targhīb wa at-Tarhīb) 3/268, Al-Mundhiriy said: it is narrated by Al-Bazzār and Aṭ-Ṭabarāniy, and one of the chains from the way of Al-Bazzār is strong and good. In (Majmaʿ az-Zawāʾid) 8/29, Al-Haythamiy said: Al-Bazzār narrated it with two chains of narration, and Aṭ-Ṭabarāniy narrated it with a variety of chains. The narrators of one of these chains mentioned by Al-Bazzār and Aṭ-Ṭabarāniy are among the narrators of the Ṣaḥīḥ.
- In (Al-Mughniy ʿan Ḥaml al-ʾAsfār) 2/222, Al-ʿIrāqiy said: Al-Kharāʾiṭiy and Al-Bayhaqiy in (Shuʿab al-ʾīmān) mentioned it from the narration of Ibn Masʿūd as a Marfūʿ Ḥadīth. However, Al-Bayhaqiy rendered the Marfūʿ Ḥadīth as weak, but he mentioned it with a Mawqūf narration with a Ṣaḥīḥ chain.
- In (Fatḥ al-Bāriy) 11/11, Ibn Ḥajar said: it is narrated by Al-Bazzār and Aṭ-Ṭabarāniy, both Marfūʿ and Mawqūf. However, the Mawqūf narration is stronger. In (At-Talkhīṣ al-Ḥabīr) 4/177 (2182), Ibn Ḥajar also said: Al-Bazzār narrated it with a good chain of narrators. In (Ṣaḥīḥ al-ʾAdab al-Mufrad), Al-ʾAlbāniy said: its Mawqūf narration is Ṣaḥīḥ and its Marfūʿ narration is Ṣaḥīḥ. Therefore, considering all these chains of narrations, the Ḥadīth is Ṣaḥīḥ whether Marfūʿ or Mawqūf. In addition, the first sentence in the Ḥadīth has a Shāhid from the Ḥadīth of ʾAnas and Abī Hurayrah.
- ʾAnas narrated from the Messenger of Allāh (P.B.U.H) that he said: "As-Salām (Peace) is one of Allāh's Names, which Allāh instilled on earth, so spread it among yourselves." This is narrated By Al-Bukhāriy in (Al-ʾAdab al-Mufrad) (989) with a Ṣaḥīḥ chain of narrators.
- In (Silsilat al-ʾAḥādīth aṣ-Ṣaḥīḥah) (184), Al-ʾAlbāniy said: the narrators of this Ḥadīth are reliable as they are some of the narrators on whom the Shaykhayn depend, except for Ḥammād Ibn Salamah on whom Muslim depend alone.
- Abū Hurayrah narrated from the Messenger of Allāh (P.B.U.H) that he said: "As-Salām (Peace) is one of Allāh's Names, so spread it among yourselves." This is narrated by Al-ʿUqayliy in (Aḍ-Ḍuʿafāʾ al-Kabīr) 1/141, Ibn ʿAdiy in (Al-Kāmil) 2/12, and Al-Bayhaqiy in (Shuʿab al-ʾīmān) (8784). All of them narrated it from the way of Bishr ibn Rāfiʿ from Yaḥyā ibn Abī Kathīr rom Abī Salamah with the same chain.
- However, the chain of the previous Ḥadīth is weak as it contains Bishr ibn Rāifʿ who is weak as Ibn Ḥajar stated in (Taqrīb at-Tahdhīb) (691).
- To conclude, this Ḥadīth at hand is Ṣaḥīḥ considering all its chains of narrations and Shawāhid. See: (Majmaʿ az-Zawāʾid) 8/29, (Silsilat al-ʾAḥādīth aṣ-Ṣaḥīḥah) 1/358 (184), 4/140 (1607, 4/185 (1894) by Al-ʾAlbāniy, (Ṣaḥīḥ al-ʾAdab al-Mufrad) (1039) by Al-ʾAlbāniy, and (Al-ʿilal) 5/76 by Ad-Dāraquṭniy.

Muḥammad ibn l-ʿAbbās Al-Baghawiyy informed us saying: Abu Muḥammad ʿAbdel-Malik ibn Muḥammad ibn ʿAbdel-Wahhāb Al-Baghawiyy narrated to us saying: Yūnus ibn ʿAbdel-Aʿlā narrated to us saying: Ibn Wahb narrated to us saying: Ibn Samʿān informed me saying: Saʿīd Al-Maqbariyy informed him on the authority of his father, on the authority of Abu Hurayrah (may Allah be pleased with him), on the authority of Allah's Messenger (PBUH) who said: **"When one of you comes to an assembly, he should give the greeting. If he feels inclined to sit, let him sit; and if he wants to depart, he should also give the greeting. Certainly, the first [i.e., the act of greeting] is not more meritorious than the last."**(1)

---

(1) **[1981] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak as it contains ʿAbdullāh ibn Ziyād who is Matrūk, other narrators whom I could not find, and the Shaykh of the compiler who was criticized by Al-Ḥākim. However, the Ḥadīth is Ṣaḥīḥ as mentioned later.

The authentication of Ḥadīth:

- It is mentioned by Al-Bukhāriy in (Al-ʾAdab al-Mufrad) (1007), An-Nasāʾiy in (As-Sunan al-Kubrā) in the book of the Deed of Day and Night (10202), and Abū Yaʿlā in (his Musnad) 11/440 (6566). All of them narrated it from the way of Ibn ʿAjlān with the same chain.
- It is also mentioned by Abū Dawūd in the book of the Etiquette, chapter of Saying Assalāmuʿalaykum when leaving (5208), At-Tirmidhiy in the book of Seeking Permission to enter, chapter of Saying Assalāmuʿalaykum when standing up for leaving and sitting down for joining (2706), and An-Nasāʾiy in (As-Sunan al-Kubrā) in the book of the Deed of the Day and Night (10201, 10203).
- In addition, it is mentioned by ʾAḥmad in (his Musnad) 2/230 (7142), 287 (7852), 439 (9664), Al-Ḥumaydiy in (his Musnad) 2/490 (1162), Abū Yaʿlā in (his Musnad) 11/440 (6566), Ibn Ḥibbān in (his Ṣaḥīḥ) as in (Al-ʾIḥsān) 2/249 (494, 495, 496), Ibn as-Sunniy in (ʿAml al-Yawm wa al-Laylah) (399, 450), Al-Bayhaqiy in (Shuʿab al-ʾīmān) 6/448 (8846), Al-Baghawiy in (Sharḥ as-Sunnah) 12/293 (3328), and Aṭ-Ṭabaraniy in (Al-Muʿjam aṣ-Ṣaghīr) 2/211.
- All of them narrated it from the way of Ibn ʿAjlān from Saʿīd al-Maqbariy from Abī Hurayrah with the same chain. However, its chain is Ḥasan, and although Ibn ʿAjlān is slightly criticized, his narration can work as a proof as it has a Tābiʿ.
- See: (Silsilat al-ʾAḥādīth aṣ-Ṣaḥīḥah) (183) by Al-ʾAlbāniy.
- At-Tirmidhiy said: this Ḥadīth is Ḥasan.
- In (Dhikr ʾAkhābr ʾAṣbahān) 1/131, Abū Nuʿaym mentioned it from the way of Shuʿbah from Bakr ibn Wāʾil from Saʿīd al-Maqbariy with the same chain shortened.
- Moreover, this Ḥadīth has a Shāhid from the narration of Sahl ibn Muʿādh from his father from the Messenger of Allāh (P.B.U.H) that he said: "Whoever stands in a group of people for joining them, he is dutiful to say Assalāmuʿalaykum, and whoever stands in a group of

Some scholars said: The meaning of the verse is that when you enter your own houses, greet your wife and children. This viewpoint is attributed to Jābir ibn ʿAbdullah, Ṭāwūs, Az-Zuhriyy, Qatādah, Aḍ-Ḍaḥāk and ʿAmr ibn Dinār.

ʿAṭaʾ Al-Kharasāniyy also reported Ibn ʿAbbās (may Allah be pleased with him and his father) as saying: "If there is no one at home, he should say: 'Peace be upon us from our Lord the Peace. Peace be upon us and upon the righteous worshippers of Allah. Peace and mercy of Allah be upon the people of this house.'"

[1982] Abu Al-Qāsim Al-Ḥasan ibn Muḥammad narrated to us verbally saying: Abu Muḥammad ʿAbdullah ibn Muḥammad ibn Musa ibn Kaʿb Al-ʿAdl narrated to us via dictation saying: Abu Naṣr Ilyasʿ ibn Zayd ibn Sahl Az-Zaynabiyy narrated to us in Makkah, in two hundred eighty two (AH) narrated to us saying: Sufyān ibn ʿUyaynah on the authority of Ḥamīd Aṭ-Ṭawīl, on the authority of Anas ibn Mālik (may Allah be pleased with him) that he said: "I served Allah's Messenger (PBUH); he [(PBUH)] never said to me about a thing as to why I had done that and about a thing I had broken why I had done that. [One day,] while I was pouring water upon his hands, he raised his head towards me and said: 'Shall I teach you three things of benefit to you?' I replied: 'May my father and mother be sacrificed for you! Yes; certainly.' He [(PBUH)] said: 'When you meet someone from my nation and greet him, your age will be prolonged; when you enter your house and salute them, the blessings of your home will be increased, and offer Doḥa (i.e., Forenoon) Prayer, as it is the prayer of the righteous people.'"(1)

---

people for leaving them, he is dutiful to say Assalāmuʿalaykum…"

- The previous Ḥadīth is mentioned by ʾAḥmad in (his Musnad) 3/438 (15615) and Al-Bayhaqiy in (As-Sunan al-Kubrā) (8848), and other holders of Ḥadīth Collections.
- Moreover, its chain is weak, but it can work as a Shāhid.

(1) **[1982] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak as it contains ʾilyasaʿ ibn Zayd al-Qurashiy who is weak, Ḥumayd who is Mudallis and used ʿAnʿanah, and the Shaykh of the compiler who was criticized by Al-Ḥākim.

The authentication of Ḥadīth:

- It is mentioned by Al-Bayhaqiy in (Shuʿab al-ʾīmān) 6/427 (8758) from Al-Qushayriy from Abī Muḥammad ibn ʿAbdullāh ibn Mūsā ibn Kaʿb with the same chain and wording. It is also mentioned by As-Sahmiy in (Tārīkh Jurjān) (453) in the biography

Some other scholars said: The meaning of the verse is, rather, when you enter the mosques, salute the people therein.

[1983] Abu Saʿīd Muḥammad ibn ʿAbdullah ibn Ḥamdūn informed us saying:

---

of Abī Naṣr al-ʾIsmāʿīliy from the way of ʾIsḥāq ibn ʾIbrāhīm from ʾilyasaʿ with the same chain and wording. It is also mentioned by Ibn Ṭāhir in (Dhakhīrat al-Ḥuffāẓ) 4/1278 from the way of Manṣūr ibn ʿAbdullāh al-Khālidiy from ʿAbdullāh ibn Muḥammad ibn Mūsā with the same chain shortened.

- In (Mīzān al-ʾIʿtidāl) 2/137, Adh-Dhahabiy said: it is a Munkar Ḥadīth that is rendered weak by Ibn Ḥajar in (Al-Kāfi ash-Shāfi) and Al-Bayḍāwiy in (Al-Fatḥ as-Samāwiy) 2/879.
- It is mentioned by Al-Bukhāriy in the book of the Etiquette (6038) without mentioning the story narrated in the Ḥadīth at hand. It is also mentioned by Muslim in the book of the Virtues (2309). Both narrations of Al-Bukhāriy and Muslim come from ʾAnas (may Allāh be pleased with him) that he said: I served the Messenger of Allāh (P.B.U.H) for ten years, and he never told me a hard word, or as to why I had done that and as to why I had not done that.
- The previous wording is Al-Bukhāriy's, but the rest of the Ḥadīth is narrated by ʾAnas from other chains:
- For example, Abū Yaʿlā narrated it in (his Musnad) 7/197 (4183) from the narration of ʿAmr ibn Abī Khalīfah ibn Ḍirār ibn Muslim from ʾAnas with a very weak chain.
- It is also narrated by Aṭ-Ṭabaräniy in (Al-Muʿjam aṣ-Ṣaghīr) 2/81 (819) and Al-Bayhaqiy in (Shuʿab al-ʾīmān) (8760) from the narration of ʿAmr ibn Dīnār from ʾAnas, and the one who narrated it form him is Sāqiṭ (discarded).
- It is also narrated by Al-ʿUqayliy in (Aḍ-Ḍuʿafāʾ al-Kabīr) 3/444 from the narration of Al-Faḍl ibn al-ʿAbbās from Thābit from ʾAnas. Al-ʿUqayliy said: Al-Faḍl ibn al-ʿAbbās is not known to have narrated from Thābit, and his Tābiʿ should be like him or lower than him.
- It is also narrated by Ibn ʿAdiy in (Al-Kāmil) 1/418, and Al-Bayhaqiy in (Shuʿab al-ʾīmān) (8764) from the way of Al-ʾAzwar ibn Ghālib from Sulaymān at-Taymiy from ʾAnas. Al-Bukhāriy said about Al-ʾAzwar: its narration is Munkar. An-Nasāʾiy said about him: he is weak.
- It is also mentioned by Al-Ḥākim in (Tārīkh Nisābūr) as in (Mīzān al-ʾIʿtidāl) 2/137 by Adh-Dhahabiy. In addition, it is mentioned by Al-Kharāʾiṭiy in (Makārim al-ʾAkhlāq) (904) and Al-Bayhaqiy in (Shuʿab al-ʾīmān) (8762) from the chain of Saʿīd ibn Zawn from ʾAnas. Ibn Maʿīn said about Saʿīd: he is not a thing [a proof]. In addition, Al-Bukhāriy said about him: his narration should not be a Tābiʿ. Moreover, An-Nasāʾiy said about him: he is Matrūk.
- In (Al-Kāfi ash-Shāfi), Ibn Ḥajar said: this Ḥadīth is narrated from other chains from ʾAnas, which are weaker than this chain.
- See: (Takhrīj ʾAḥādīth wa ʾAāthār al-Kashshāf) 2/452 by Az-Zaylaʿiy and (Al-Kāfi ash-Shāfi) 3/251 by Ibn Ḥajar.

Abu Bakr Muḥammad ibn Ḥamdūn ibn Khālid narrated to us saying: Muḥammad ibn ʿAbdullah ibn l-Muhill Aṣ-Ṣanʿāniyy narrated to us saying: Abder-Razzāq narrated to us saying: Muʿmir narrated to us on the authority of ʿAmr ibn Dinār, on the authority of Ibn ʿAbbās (may Allah be pleased with him and his father) about His saying (Exalted be He): ﴿However, when you enter houses, greet yourselves, a greeting ⌜of peace⌝ from Allah,﴾ that [the meaning is] when you enter a mosque, say: 'Peace be upon us and upon the righteous worshippers of Allah.'(1)

﴿… A greeting ⌜of peace⌝ from Allah, blessed and good...﴾ The Arabic equivalent of 'greeting' here, i.e., 'taḥiyya' is in the accusative case, being a maṣdar (i.e., an infinitive), with the meaning being (you greet yourselves with such a greeting), or being a ḥāl (i.e., a circumstantial adverb), with the meaning being: (you do this as a greeting that is good and blessed from Allah.)

﴿This is how Allah makes His revelations clear to you, so perhaps you will understand.﴾

[Verse: 62] Allah (Exalted be Him) says: The ⌜true⌝ believers are only those who believe in Allah and His Messenger, and when they are with him on a public matter,﴾ this is to say, when they are with him, namely, Allah's Messenger (PBUH), in a collective affair, such as a state of war, a congregational prayer on Friday or any other congregational prayer, or any urgent matter requiring collective consultation, ﴿they do not go away…﴾, i.e., do not depart or leave after gathering for urgent matter, ﴿without his

(1) **[983] The assessment of the reliability of the chain of transmitters:**
- Its narrators are reliable except for Muḥammad ibn ʿAbdullāh who is Ṣadūq. In addition, the Shaykh of the compiler was not exposed to Jarḥ or Taʿdīl.

The authentication of Ḥadīth:
- It is mentioned by ʿAbd ar-Razzāq in (Tafsīr al-Qurʾān) 2/66 with the same chain, Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 8/2650 from Muḥammad ibn ʿAbdullāḥ ibn al-Muhill with the same chain, Al-Bustiy in (his Tafsīr) (492) (645), Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 18/174, Al-Ḥākim in (Al-Mustadrak) 2/436 (3514), and Al-Bayhaqiy in (Shuʿab al-ʾīmān) 6/466 (8836).
- All of them narrated it from the way of Ibn al-Mubārak from Maʿammar with the same chain. In addition, Al-Ḥākim said: it is Ṣaḥīḥ according to the condition of the Shaykhayn but they did not mention it. Adh-Dhahabiy has also agreed with him.

permission. Indeed, those who ask your permission,﴾ O Muḥammad, ﴿are the ones who believe in Allah and His Messenger.﴾

[1984] Ibn Fanjaweih informed us saying: Muḥammad ibn Khalaf narrated to us saying: Is-ḥāq ibn Muḥammad narrated to us saying: my father narrated to me saying: Ibrāhīm ibn ʿIsa narrated to me saying: ʿAliyy ibn ʿAliyy narrated to me on the authority of Abu Ḥamza Ath-Thimaliy about this verse that he said: It is Friday. When Allah's Messenger (PBUH) would ascend the pulpit on Friday, a man might need to answer the call of nature and another might feel sick; however, they would not go out from the mosque unless they stood showing themselves to Allah's Messenger (PBUH). He (PBUH) would know then that they stood to get permission [for leaving] and so he (PBUH) might give permission to whomever he wishes.(1)

﴿So when they ask your permission for a private matter, grant permission to whomever you wish,﴾ to depart, ﴿and ask Allah's forgiveness for them. Surely Allah is All-Forgiving, Most Merciful﴾.

[Qur'an 24: 63] Allah (Exalted be He) says: ﴿Do not treat the Messenger's summons to you ⌜as lightly⌝ as your summons to one another.﴾ Ibn ʿAbbās (may Allah be pleased with him and his father) said: This is to say, beware of the Messenger's invocation against you, if you aroused his anger, as his invocations are answered; they are not like the invocations of others.

Mujāhid and Qatādah said: [This is to say,] do not call him saying merely 'O Muḥammad' as you call one another. Rather, you should respect and venerate him by saying humbly and gently: 'O Allah's Prophet!', 'O Allah's Messenger!' "Allah certainly knows who skulk away,﴾ i.e., who go out - derived from the Arabic verb 'yatslal', i.e., skulk away, is the proverbial Arabic phrase 'tasllul l-qaṭa, (i.e., an animal's moving stealthily).

---

(1) **[1984] The assessment of the reliability of the chain of transmitters:**

- It contains ʾIsḥāq ibn Muḥammad whose narration is not a proof, and his father is Matrūk. In addition, Ath-Thumāliy is weak. Moreover, it contains other narrators whom I could not find.

The authentication of Ḥadīth:

- I could not find it in the sources of Ḥadīth.

﴿… From among you,﴾ O you who leave your Prophet without asking his permission, ﴿concealing themselves,﴾ i.e., hiding behind others and going out secretly."

All-liwadh (Arabic for concealing themselves) is an infinitive of the verb pattern lawadh-a (fulan bi-fulan, meaning a person concealed himself behind another), youlawidh-u, mulāwadha-tan and liwādh-an.

If it was an infinitive of the verb 'ludht-u', [meaning protected]', it would have been, rather, written as 'liyadh-an' like the 'qiyām' and 'ṣiyām'.

It was also said: this took place during digging the tunnel, when the hypocrites used to depart screening themselves, hiding behind others, without asking permission from Allah's Messenger (PBUH) for leaving.

﴿So let those who disobey his orders beware,﴾ ''an' in ''an amrih-i,' [Arabic for his orders] is inserted as a redundant particle.

It was also said: the verse refer to those who used to keep away from his orders, turn their back on them and leave him without his permission.

﴿… For an affliction may befall them,﴾ "affliction" here, as reported on the authority of Ibn ʿAbbās (may Allah be pleased with him and his father), means killing.

ʿAṭaʾ said: [It means] earthquakes and terrors.

Jaʿfar ibn Muḥammad said: [It means] a tyrant ruler subduing them.

Al-Ḥasan said: [it is] trials that show their concealed hypocrisy.

﴿…Or a painful torment may overtake them,﴾ that is, a nearby agonizing torture in this world.

[Verse: 64] Allah (Exalted be He) says: ﴿Certainly, to Allah belongs whatever is in the heavens and the earth,﴾ of servants, possession, properties, and creatures, which prove His Existence, His being the Only God Worthy of Worship, as well as the Perfectness of His Mighty and Wisdom.

﴿He knows well what you stand for. And ˹on˺ the Day all will be returned to Him, He will inform them of what they did. For Allah has ˹perfect˺ knowledge of all things.﴾

Surah al-Furqān

﴿Blessed is the One﴾ (Qur'an 25: 1), it is derived from blessing. From Ibn ʿAbbās (may Allāh be pleased with them) that he said: it probably means He bestowed every blessing. This saying finds its support from the opinion of Al-Ḥasan: blessing is bestowed by Him.

Aḍḍaḥḥāk said: He is Glorified. Al-Khalīl said: He is Exalted.

The linguistic origin of blessing is growth and increase.

Commentators said: the meaning of this attribute is that He kept bestowing what has not been and what has already been.

The origin of blessing is taken from the meaning of durability. It has been said: the bird stayed (Baraka) on water, and the camel knelt down (Baraka).

What should be said is that Allāh blessed, and what should not be said is that Allāh is being blessed (Mutabārak) or He got blessed (Mubārak) because His Attributes and Names must be known through legislation only.

﴿Who sent down the Standard﴾ i.e., the Qurʾān. ﴿on His servant,﴾ i.e., Muḥammad (P.B.U.H) ﴿so that he may be a warner to the whole world﴾ i.e., including demons and humans.

Some scholars said: the warner is the Qurʾān, and it has been said that it is Muḥammad (P.B.U.H).

﴿(Allāh is) the One to Whom belongs the kingdom of the heavens and the earth, Who has never had (any) offspring, nor does He have a partner in (governing) the kingdom. He has created everything,﴾ (Qur'an 25: 2) i.e., anything has the quality of being created. ﴿ordaining it precisely﴾ i.e., He proportioned and figured it for what is it valid with no deficiency nor inconsistency.

﴿Yet they have taken besides Him gods﴾ (Qur'an 25: 3) i.e., idolators.

﴿who cannot create anything but are themselves created. Nor can they protect or benefit themselves. Nor can they control life, death, or resurrection.﴾

﴿The disbelievers say,﴾ (Qur'an 25: 4) this refers to Annaḍr ibn Al-Ḥārith and his fellows. ﴿this is﴾ i.e., the Qurʾān. ﴿nothing but a fabrication which he made up﴾ i.e., which is made up by Muḥmmad. ﴿with the help of others﴾ i.e., the Jews, this opinion is attributed to Mujāhid.

Al-Ḥasan said: ʿUbayd ibn Al-Khaḍir, the Ethiopian priest.

It has been said: he is Jabr, Yasār, or ʿAddās a former slave for Ḥuwayṭib ibn ʿAbdul-ʿuzzā.

﴿Their claim is﴾ i.e., those who said this claim. ﴿totally unjustified and untrue!﴾ i.e., because of attributing falsehood and fabrication to Allāh's Speech (the Qurʾān).

﴿and they say﴾ (Qur'an 25: 5) i.e., similarly ﴿(these revelations are only) ancient fables which he has had written down, and they are rehearsed﴾ i.e., they are recited ﴿to him morning and evening.﴾

Then, Allāh Almighty replied to them accusing them of lying:

﴿Say, (O Prophet,): This (Qurān) has been revealed by the One Who knows the secrets of the heavens and the earth. Surely, He is All-Forgiving, Most Merciful.﴾ (Qur'an 25: 6)

﴿And they say (mockingly): What kind of messenger is this﴾ (Qurān 25:7) i.e., Muḥammad (P.B.U.H) ﴿who eats food﴾ i.e., like we eat it ﴿and goes about for marketplaces (for a living)?﴾ i.e., seeking out a living like what we do ﴿If only an angel had been sent down with him﴾ i.e., supporting him ﴿to be his co-warner﴾ i.e., as a preacher.

﴿or a treasure had been cast down to him,﴾ (Qur'an 25: 8) i.e., to spend it so that he should not seek out a living ﴿or he had had a garden﴾ i.e., an orchard ﴿from which he may eat!﴾ i.e., himself. The style of this reading belongs to the majority, but Ḥamzah, Al-Kasāʾy and Khalaf read ﴿from which we may eat!﴾ with letter Nūn, which means we ourselves eat from it.

﴿And the wrongdoers say (to the believers): You are only following a bewitched man.﴾

This verse has been revealed concerning the story of Ibn Abī ʾUmayyah and his fellows which has been mentioned in the Ṣūrah of the Israelites (Al-Isrāʾ).

﴿See (O Prophet)﴾ (Qur'an 25: 9) i.e., Muḥammad ﴿how they call you names! So, they have gone so (far) astray that they cannot find the (Right) Way.﴾ i.e., towards guidance which is an exit from going astray. Therefore, Allāh Almighty mentions that they are keeping hold on ignorance and going astray from guidance and righteousness although they were commanded to accept the truth. Therefore, it has been proven that the willpower that begets going astray is different from the one that begets guidance and belief.

﴿Blessed is the One Who—if He wills—can give you far better than (all) that:﴾ (Qur'an 25: 10) i.e., of what they have claimed, this saying is attributed to Mujāhid.

ʿIkrimah narrated from Ibn ʿAbbās (may Allāh be pleased with them both) that he said: it means something better than going about marketplaces for seeking out a living.

Then, Allāh clarifies the identity of what is better, saying: ﴿gardens under which rivers flow, and can give you palaces as well.﴾ i.e., constructed houses. The palace (Qaṣr) is called like this because it is a prevention i.e., it is refraining and constraining from being reached.

Readers of the style readings differed around the saying of Allāh Almighty: ﴿and can give you (Wayajʿal)﴾ as Ibn ʿAmir, Ibn Kathīr, and ʿAāṣim from the narration of Abī Bakr and Al-Mufaḍḍal read letter Lām with the short vowel Ḍammah,

Other Quranic readers read it with Sukūn as it is in place of apocope (Jazm) which is mentioned in: ﴿if He Wills, can give you.﴾

[1986] Abū ʿAmr Aḥmad ibn ʾUbī ibn Aḥmad ibn Ḥamadān Al-Furāty informed us that he said: Abdullāh ibn Muḥammad ibn Yaʿqūb Al-Bukhary informed us that he said: Muḥammad ibn Ḥumayd ibn Farwah Al-Bukhary related to us that he said: Abū Ḥudhzyfah Isḥāq ibn Bishr Al-Bukhary related to us that he said: Jūwaybir related to us from Aḍḍaḥḥak from ibn ʿAbbās (may

Allah be pleased with him both) that he said: when the disbelievers humiliated the Messenger of Allāh (P.B.U.H) because of his poverty saying: what kind of messenger is this who eats food and goes about marketplaces, thereupon the Messenger of Allāh (P.B.U.H) was unhappy. Therefore, the Archangel Jibrīl (P.B.U.H) descended by the order of His Lord to entertain him saying: "Peace be upon you the Messenger of Allāh. The Lord of Might is sending peace to you in salutation, and he says to you: ﴿We never sent any messenger before you (O Prophet), who did not eat food and go about in market-places.﴾ i.e., so that can seek out a living." The narrator said: while the Archangel Jibrīl (P.B.U.H) and the Messenger of Allāh (P.B.U.H) were talking, the Archangel Jibrīl dissolved until he became as soft as Huradah (a soft kind of plants). (Someone said: O Messenger of Allāh, what is Huradah? He said: "ʿAdasah (a soft kind of plants). The Messenger of Allaāh (P.B.U.H) said to Jibrīl: "why did you dissolve until you became like Hardah? the Archangel Jibrīl said: O Muḥammad, a gate of the gates of heaven has just opened which has not opened before, thereupon something is going to happened by the Power of the King. If something like this happened, it might be a start of sending mercy or punishment; and I am afraid of sending punishment to your people because they humiliated you with poverty." The Messenger and the Archangel Jibrīl (P.B.U.T) shed tears. Afterwards, the Archangel Jibrīl (P.B.U.H) said when he returned to his normal appearance: "O Messenger, rejoice! That was Riḍwān, who is in charge of maintaining the Jannah, is sending you the blessing of your Lord's content upon you. Then, Riḍwān (P.B.U.H) came over to them in salutation, and with him a basket of glittering light, then said: O Muḥammad, the Lord of Might is sending peace to you in salutation and He says to you: this basket which contains the keys of the lockers of the heaven in addition to what I hold for you in the Hereafter in full is like a wing of a mosquito". Thereupon, the Messenger (P.B.U.H) turned to the Archangel Jibrīl (P.B.U.H) in questioning, and the Archangel Jibrīl (P.B.U.H) stroke the earth with his hand. The Messenger of Allāh said: "Behave humbly. O Riḍwān, I am in no need for it, I prefer poverty and being a patient, grateful servant. Riḍwān (P.B.U.H) said: you are right, may Allāh bless you. Then, a call

came from the heaven, and when the Archangel Jibrīl looked up with his sight, the gates of heaves were opened up to the Throne, and Allāh Almighty and Exalted ordained Jannat ʿAdn to send down one of its branches adorned with a cluster of emerald which has a seventy thousand doors adorned with ruby. Then, the Archangel Jibrīl (P.B.U.H) said: O Muḥammad, look with your sight up. Thereupon, Allāh's Messenger saw the degrees of the prophets (P.B.U.T) and he knew them all, and he found his degree above theirs as a special bounty for him, and a call echoed: have you been satisfied, Muḥammad? The Messenger of Allāh (P.B.U.H) said: I am satisfied, so please hold what You intended to give me in the worldly life as a supply of intercession at the Day of Resurrection."(1)

It has been narrated that this following verse is revealed with Riḍwān (P.B.U.H): ﴿Blessed is the One Who—if He wills—can give you far better than (all) that: gardens under which rivers flow, and palaces as well.﴾

(1) **[1986] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak as it contains ʾIsḥāq ibn Bishr who is a liar, Juwaybir who is very weak and other narrators who were not exposed to Jarḥ or Taʿdīl.

The authentication of Ḥadīth:

- It is mentioned by Al-Wāḥidiy in (ʾAsbāb an-Nuzūnl) (342), (655) from the compiler with the same chain and wording. It is also mentioned by As-Suyūṭiy in (Ad-Durr al-Manthūr) 5/115 with a strengthened attribution to Ibn ʿAsākir. See: (Lubāb an-Nuqūl) (148) and (ʾAsbāb an-Nuzūl) (591) by Ḥumaydān.
- There is a narration mentioned by Al-Bustiy in (his Tafsīr) (499), (656), Ibn Abī Shaybah in (Al-Muṣannaf) 11/509 (11849), Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) (8/2666) and Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 18/186 which is narrated from Ḥabīb only in its printed version. All of them narrated it from the way of Ḥabīb from Khaythumah that he said: the Messenger of Allāh (P.B.U.H) was told: if you wish, we can grant you the treasures of the earth and its keys which have not been given to anyone before nor after you. This will not reduce your portion kept by Allāh for you though. He replied: I like to save it for the Hereafter. Thereupon, Allāh revealed: "Blessed is the One Who—if He wills—can give you far better than (all) that…" This narration is mentioned by As-Suyūṭiy in (Ad-Durr al-Manthūr) 5/116 with a strengthened attribution to Al-Firyābiy, ʿAbd ibn Ḥumayd, Ibn al-Mundhir, and Ibn Mardawayh, but it contains two defects namely, it is Mursal by Khaythumah ibn ʿAbd ar-Raḥmān and narrated with the style of ʿAnʿanah by Ḥabīb ibn Abī Thābit who frequently narrates Mursal narrations and conceals defects. See: (Taqrīb at-Tahdhīb) (1092) by Ibn Ḥajar.

﴿In fact, they deny the Hour. And for the deniers of the Hour, We have prepared a blazing Fire.﴾ (Qur'an 25: 11)

﴿Once it sees them from a distance, they will hear it fuming﴾ (Qur'an 25: 12) i.e., boiling and turbulence, such as the angry person whose heart is turbulent, ﴿and growling.﴾ i.e., a sound.

The meaning of ﴿they will hear it fuming﴾ refers to the sound of fuming because of burning and igniting.

Quṭrub said: the process of fuming can not be heard but it can be seen, so the meaning is that they saw it fuming and heard its growling sound.

A poet said:

I saw your husband in the war

Holding his sword and his spare

It means holding his spare.

[1987] Abū ʿAbdullāh ibn Fanjawayh Ad-dīnūry informed us that he said: Abū Bakr ibn Kharjah related to us that he said: Abū Jaʿfar ibn Abī Shaybah related to us that he said: my uncle Abū Bakr informed me that he said: Muḥammad ibn Yazīd related to us from Al-ʾAṣbagh ibn Zayd Al-Warraq from Khālid ibn Kathīr from Khālid ibn Durayk from one of the companions of the Messenger of Allāh (P.B.U.H) that he said: the Messenger of Allāh (P.B.U.H) said: "Whoever tells a lie about me deliberately, let him take his place between the eyes of the Hellfire." They said: O Messenger of Allāh, does it have eyes? He said: "Yes, didn't you hear the saying of Allah Almighty: ﴿Once it sees them from a distance, they will hear it fuming and growling.﴾[1]

(1) **[1987] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak as it contains Abū Jaʿfar ibn Abī Shaybah about whom the scholars differed.

The authentication of Ḥadīth:

- It is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 18/187 from Maḥmūd ibn Khidāsh, Al-Khaṭīb in (Al-Kifāyah) (p. 200), and Ibn al-Jawziy in the introduction of (Al-Mawḍūʿāt) 1/125-126 from the chain of ʿAliy ibn Muslim aṭ-Ṭūsiy. Both narrations come from Muḥammad ibn Yazīd with the same chain.
- It is also mentioned by ʾAḥmad ibn Manīʿ as in (Al-Maṭālib al-ʿAāliyah) (3082) by Ibn Ḥajar from Yazīd ibn Hārūn. It is also mentioned by Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 8/2667 from the chain of Muḥammad ibn al-Ḥasan al-Wāsiṭiy.

﴿And when they are tossed into a narrow place inside (Hell),﴾ (Qur'an 25: 13)

Ibn ʿAbbās (may Allāh be pleased with them both) said: the place gets tightened on them like the case of Zujj(1) (a metal binding) of the spare.

[1988] Al-Ḥusayyn ibn Muḥammad Ath-thaqafy informed me that he said: Al-Faḍl ibn Al-Faḍl Al-Kindy related to us that he said: ʿAbdurraḥmān ibn Abī Ḥātim related to us that he said: someone read before Yūnus ibn ʿAbulʾaʿlā that he said: Ibn Wahb informed us that he said: Nafiʿ ibn Yazīd from Yaḥyā ibn Abī ʾUsayd related to me, elevating the Ḥadīth to the Messenger of Allāh (P.B.U.H), that he was asked about the saying of Allāh Almighty: ﴿And when they are tossed into a narrow place inside (Hell),﴾ He said: By the One Who holds me soul, they will be forced into the Hellfire such as driving a stake into the wall forcibly."(1)

Both narrations come from ʾAṣbagh ibn Zayd with the same chain.

- In addition, it has a Shāhid from the narration of Abī ʾUmāmah which is mentioned by Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 8/131 (7599) from the way of Al-ʾAḥwaṣ ibn Ḥakīm from Makḥūl from Abī ʾUmāmah that he said: the Messenger of Allāh (P.B.U.H) said…. Then, he mentioned it with the same meaning. In (Majmaʿ az-Zawāʾid) 1/148, Al-Haythamiy said: this narration contains Al-ʾAḥwaṣ ibn Ḥakīm who is considered weak by An-Nasāʾiy and others, while Al-ʿUjliy and Al-Qaṭṭān in one narration considered him reliable. Therefore, this Ḥadīth in this way is still weak because the Ḥadīth narrated by Abī ʿUmāmah is fabricated.
- However, the narration that says: "whoever makes a lie on my behalf deliberately, let him wait for his abode in the fire." is narrated by ninety-eight companions from the Messenger of Allāh (P.B.U.H) and it is a Mashhūr (well-known) Ḥadīth which is mentioned by the scholars of Ḥadīth in their books such as ʾAḥmad, Al-Bukhāriy and Muslim. In addition, Aṭ-Ṭabarāniy singled out a book for this Ḥadīth which is called (Juzʾ fīh Ṭuruq Ḥadīth man Kadhaba ʿalay Mutaʿammidā). Similarly, Ibn al-Jawziy collected all the narrations of this Ḥadīth in the introduction of his book (Al-Mawḍūʿāt). Furthermore, Shaykh Jaʿfar al-Ḥusayniy al-Kittāniy referred to its authentication and its narrations in (Naẓm al-Mutanāthir min al-Ḥadīth al-Mutawātir). It is also mentioned by As-Suyūṭiy in (Taḥdhīr al-Khawāṣ min ʾAkādhīb al-Quṣṣāṣ) and (Qaḍf al-ʾAzhār al-Mutanāthirah), the great scholar ʿAliy al-Qāriʾ in (Al-ʾAsrār al-Marfūʿah fi al-ʾAkhbār al-Mawḍūʿah), and Al-Ḥākim in (Al-Madkhal ʾila aṣ-Ṣaḥīḥ).

(1) **[1988] The assessment of the reliability of the chain of transmitters:**

- Its chain is Maqṭūʿ, and Ibn Abī ʿUsayd was considered reliable by Ibn Ḥibbān only.

The authentication of Ḥadīth:

- It is mentioned by Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 8/2668 from Yūnus ibn ʿAbd al-ʾAʿlā with the same chain. It is also mentioned by As-Suyūṭiy in (Ad-Durr al-Manthūr) 5/117 and Ibn Kathīr in (Tafsīr al-Qurʾān al-ʿAẓīm) 10/289.

﴿chained together,﴾ i.e., they are bound as their hands are attached to their necks with shackles; and that's why the rope is called a chain.

It has been said: they, accompanied with the devils, are attached with chains and shackles.

﴿then and there they will cry out for (instant) destruction.﴾ i.e., woe, it is attributed to Ibn ʿAbbās (may Allāh be pleased with them both).

Aḍḍaḥḥak said: calamity.

Ḥammād narrated from ʿAly ibn Zayd from ʾAnas ibn Malīk (may Allāh be pleased with him) that the Messenger of Allāh (P.B.U.H) said: "The first one to be covered with a cloth from the Hellfire is Iblīs, and he will put it (the cloth) on his eyebrows and draw it behind him while his offspring are there, and he is saying: woe to me, and they are saying: woe to us! This keeps happening until they are presented to the Hellfire, then they will be told: ﴿Do not cry only once for destruction, but cry many times over!﴾ (Qur'an 25: 14)[1]

(1) **The assessment of the reliability of the chain of transmitters:**

- It contains ʿAliy ibn Zayd who is weak.

The authentication of Ḥadīth:

- It is mentioned by Ibn Abī Shaybah in (his Muṣannaf) 13/168 (16015), 14/109 (17756), ʾAḥmad in (his Musnad) 3/152 (12536, 153 (12560), 249 (13603), Ibn Abī ʿAāṣim in (Al-ʾAwāʾil) (119), Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 18/188, Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 8/2669, Abū Nuʿaym in (Ḥulyat al-ʾAwliyāʾ) 6/256, Al-Khaṭīb in (Tārīkh Baghdād) 11/253, Al-Bazzār as in (Kashf al-ʾAstār) 4/183 (3495), ʿAbd ibn Ḥumayd in (Al-Muntakhab) (368), Al-Wāḥidiy in (Al-Wasīṭ) 3/336, Al-Bayhaqiy in (Al-Baʿth wa an-Nushūr) (311) (347), and Aṭ-Ṭabarāniy in (Al-ʾAwāʾil) (37).
- All of them narrated it from the way of Ḥammād ibn Salamah with the same chain.
- However, it was not mentioned by any one of the holders of the six Ṣaḥīḥ books of Ḥadīth as Ibn Kathīr stated in (Tafsīr al-Qurʾān al-ʿAẓīm) 10/290.
- In (Majmaʿ az-Zawāʾid) 10/393, Al-Haythamiy said: it is narrated by ʾAḥmad and Al-Bazzār from some of the narrators of the Ṣaḥīḥ except for ʿAliy ibn Zayd who has been considered reliable. Furthermore, As-Suyūṭiy rendered its chain Ṣaḥīḥ in (Ad-Durr al-Manthūr) 5/117.
- My point of view is that the chain of this Ḥadīth contains ʿAliy who is weak as previously mentioned. It is also considered weak by Al-ʾAlbāniy in (As-Silsilat aḍ-Ḍaʿīfah) (1143).

﴿Say, (O Prophet,): Is this…﴾ (Qur'an 25: 15) i.e., which is mentioned about the description of the Hellfire and its people. ﴿better or the Garden of Eternity which the righteous have been promised, as a reward and (an ultimate) destination?﴾

﴿There they will have whatever they wish for, forever. That is a promise (to be sought after), binding on your Lord.﴾ (Qur'an 25: 16)

The believers have already asked Allāh for this in the worldly life when they said: ﴿Our Lord, and grant us what You promised us through Your messengers﴾ (2:194). So by the verse at hand, Allāh Almighty says: Allāh gifted the believers with Jannah of Eternity as a promise for their obedience to Him in the worldly life and they asked Him for it.

Arabic linguists said: it means an obligatory promise because the word binding means obligatory even if it is not claimed like the debt. They continued: it is similar to the normal of Arabs speech: I shall give you a thousand as a binding promise which means you it is your right, so you can claim it.

[1989] Abū ʿAbdullāh ibn Fanjawayh informed us that he said: Abū ʿAly ibn Ḥabash Al-Muqriʾ related to us that he said: Abū Al-Qāsim ibn Al-Faḍl Al-Muqriʾ related to us that he said: ʿAly ibn Al-Ḥusayn related to us that he said: Jaʿfar ibn Musāfir related to us that he said: Yaḥyā ibn Ḥassān related to us that he said: Rashdīn related to us from ʿAmr ibn Al-Ḥārith from Muḥammad ibn Kaʿb Al-Quraẓy that he said concerning the saying of Allāh Almighty: ﴿That is a promise (to be sought after), binding on your Lord.﴾: the Angels would claim that on their behalf, saying: ﴿ Our Lord, and admit them to gardens of perpetual residence which You have promised them﴾.(1)

(1) **[1989] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak as it contains Rishdīn ibn Saʿd who is weak, but it has a Tābiʿ narration.

The authentication of Ḥadīth:
- It is mentioned with the same chain by Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 18/2671 and Al-Bayhaqiy as in (Ad-Durr al-Manthūr) 5/118 by As-Suyūṭiy. Both narrations come from Saʿīd ibn Abī Hilāl that he heard al-Quraẓiy.…

﴿(Watch for) the Day He will gather them﴾ (Qur'an 25: 17)

This part of a verse is read with letter Yāʾ based on the reading of Abū Jaʿfar, Ibn Kathīr, Yaʿqūb, ʾAyyūb, Abū ʿUbayd, Abū Ḥātim and Ḥafṣ. The other Qurʾānic readers read it with letter Nūn.

﴿along with what they used to worship besides Allāh,﴾ i.e., including angels, humans, and demons, the saying that is attributed to Mujāhid. ʿIkrimah and Aḍḍaḥḥak said: idols.

﴿and ask (the objects of worship),﴾ i.e., to the objects of worship who are worshiped besides Allāh this word is read with letter Nūn based on the reading of Ibn ʿAāmir, otherwise it is read with letter Yāʾ.

﴿Was it you who misled these servants of Mine, or did they stray from the Way (on their own)?﴾

﴿They will say: Glory be to You! It was not right for (others like) us to take any lords besides You,﴾ (Qur'an 25: 18) i.e., we should not have appointed Your enemies as lords, but you are our Lord besides them.

Al-Ḥasan and Abū Jaʿfar read: "to be taken (ʾAnnuttakhadha)" by reading Nūn with Ḍammah, and Tāʾ and Khāʾ with Fatḥah.

Abū ʿUbaydah said: this is impermissible because Allāh mentioned the word (min) twice, and if it had been as they say, he would have said: to be taken besides you as lords.

Others said: the second mention of the word (min) is a relation.

﴿but You allowed enjoyment for them and their forefathers﴾ i.e., favored them with health and blessing in the worldly life, ﴿(for so long) that they forgot (Your) remembrance﴾ i.e., they abandoned the Qurʾān and didn't implement what is mentioned in it.

It has been said: it refers to the Messenger, the Islām, the monotheism or remembrance of Allāh.

﴿and became a doomed people﴾ i.e., destruction is fated on them, and feelings of misery and disappointment overtook them.

Al-Ḥasan and Ibn Zayd said: (Būr) doom is the thing that has no good in it at all.

Abū ʿUbayd said: this word is derived from the meaning of Bawār which means depression and corruption. Derived from it, the meaning of Bawār Al-ʾAyyim (the woman who does not receive any suiters to marry her) and Bawār Assilʿah (the corrupted goods). It is a root noun such as the word Azzūr (falsehood) in which the number does not matter nor pluralism nor being the word masculine or feminine. Ibn Azzaʿbary (may Allah be pleased with him) said:

O Messenger of the King, my tongue is

repairing what I torn when I was doomed

It has also been said: it is the plural of the word Bāʾir (inactive).

It is also said: their houses became Būr (destructed) i.e., empty with nothing therein.

Then, Allāh Almighty say to them when the objects of worship are found innocent:

﴿(The doomed will be told): Your gods have clearly denied your claims.﴾ (Qur'an 25: 19) i.e., of being gods. ﴿so now you can neither﴾, it can be read with Yāʾ which is the reading of the majority, and it will refer to the gods. Ḥafṣ read it with Tāʾ, and it will refer to the worshipers. ﴿ward off (the punishment) nor get any help﴾ i.e., warding off the punishment away from reaching them nor getting any help to save themselves.

Yūnus said: warding off means finding a trick as the Arabs say: let him ward off i.e., let him find a trick.

Al-ʾAṣmaʿy said: warding off means repentance, and justice means ransom.

﴿And whoever of you does wrong,﴾ i.e., by assembling gods with Allāh, ﴿We will make them taste a horrible punishment.﴾

﴿We never sent before you (O Prophet),﴾ (Qur'an 25: 20) i.e., Muḥammad, ﴿any messenger who did not﴾, the scholars of semantics said: who has been told, ﴿eat food and go about in market-places﴾, this part of the verse finds its support in: ﴿Nothing is said to you, [O Muḥammad], except what was already said to the messengers before you.﴾ (41:43)

It has been said that it means except the ones who.

This verse is the answer to the saying of the disbelievers mentioned in: ﴿What kind of messenger is this who eats food and goes about in market-places (for a living)?﴾.

﴿We have made some of you a trial for others.﴾ i.e., a sickly person is a trial for a well person, and a poor person is a trial for a rich person. The sickly person says: if Allāh wills, He would make me well such as so and so, and the poor person says: if Allāh wills, He would make me rich such as so and so.

Ibn ʿAbbas (may Allāh be pleased with them): (this part means I assigned some of you as a trial for one another to gain patience for what you hear and see about their conflict so that you would follow the guidance before I reward them for it in the worldly life. If I wills, I will give the power of the worldly life to My messengers so that they cannot be denied. However, I made you all a trial for one another as a fate.)

[1990] Abū Al-Qāsim ʿAbdulkhāliq ibn ʿAly ibn ʿAbdulkhāliq informed us that he said: Abū Bakr Muḥammad ibn Yūsuf related to us in Bukharā that he said: Abū ʿAbdullāh Muḥammad ibn Jamʿān informed us that he said: Muḥammad ibn Mūsā related to us that he said: Al-Qāsim ibn Yaḥā related to us from Al-Ḥasan ibn Dinār from Abī Addardā' (may Allāh be pleased with him) that he heard the Messenger of Allāh (P.B.U.H) saying: "the learned person is a trial for the ignorant person and vice versa. The slave is a trial for the master and vice versa. The strong person is a trial for the weak person and vice versa. The governor is a trial for the citizenry and vice versa; all of them are a trial for one another, and that is the saying of Allāh Almighty: ﴿We have

made some of you a trial for others. Will you (not then) be patient? And your Lord is All-Seeing.﴾"[1]

Muqātil said: this verse was revealed in relation to Abī Jahl, Al-Walīd, ʿUqbah, Al-ʿAāṣ ibn Waʾil, and Annaḍr ibn Al-Ḥārith, as when they came across Abā Dharr, Ibn Masʿūd, ʿAmmār, Bilāl, Ṣuhayb, ʿAāmir ibn Fuhayrah, Muhjaʿ the freed slave of ʿUmar, Jabr the slave of Ibn Al-Ḥaḍramy, and their relatives, they said: shall we become Muslims and become like these people and their relatives? Thereupon, Allāh Almighty and the Exalted sent a revelation addressing these believers.

﴿Will you be patient?﴾ i.e., with hardship and poverty.

﴿And your Lord is All-Seeing.﴾, i.e., of who is patient, impatient, faithful, and unfaithful.

﴿Those who do not expect to meet Us say: If only the angels were sent down to us,﴾ (25:21) i.e., so that they would tell us that Muḥammad is truthful, ﴿or we could see our Lord!﴾ i.e., so that He can tell us that.

---

(1) **[1990] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak as it contains Al-Ḥasan ibn Dīnār who is Matrūk, a liar and did not narrate from Abī ad-Dardāʾ. It also contains other narrators whom I could not find.

The authentication of Ḥadīth:

- I could not find it in the Musnad of Abī ad-Dardāʾ, but in (Al-Jāmiʿ li ʾAḥkām al-Qurʾān) 13/18, al-Qurṭubiy mentioned that Ath-Thaʿlabiy attributed it to Abī ad-Dardāʾ. However, its chain is Munqaṭiʿ as Al-Ḥasan did not narrate from Abī ad-Dardāʾ.
- However, it is mentioned by Abū Nuʿaym in (Ḥulyat al-ʾAwliyāʾ) 5/55, Abū Yaʿlā in (his Musnad) 7/80 (4009), and Al-Bazzār as in (Majmaʿ az-Zawāʾid) 1/348. All of them narrated it from the way of Abī Shihāb from Al-ʾAʿmash from ʾAnas ibn Mālik (may Allāh be pleased with him) that he said: the Messenger of Allāh (P.B.U.H) said….
- It is also mentioned in (Musnad al-Firdaws) 4/394 (7141) by Ad-Daylamiy from ʾAnas.
- Its chain is weak as Al-ʾAʿmash did not hear from ʾAnas.
- In addition, it is rendered weak by Al-ʿIrāqiy in (Al-Mughniy ʿan Ḥaml al-ʾAsfār) 1/226, As-Suyūṭiy as in (Fayḍ al-Qadīr) 6/367, and Al-ʾAlbāniy in (Ḍaʿīf al-Jāmiʿ) (6154). See: (Aḍ-Ḍaʿīfah) (4757).
- It is also mentioned by Al-Bazzār as in (Majmaʿ az-Zawāʾid) 10/348 from Ḥudhayfah from the Messenger of Allāh (P.B.U.H) with the same meaning. Al-Haythamiy said: it is narrated by Al-Bazzār but it contains some narrators whom I do not know.
- It is rendered weak by As-Suyūṭiy as in (Fayḍ al-Qadīr) 6/367 and Al-ʾAlbāniy in (Ḍaʿīf al-Jāmiʿ) (6155). See: (Aḍ-Ḍaʿīfah) (4757).

A verse similar to it is: And they say, ﴿We will not believe you until you break open for us from the ground a spring.﴾ (17:90) up to: ﴿or you bring Allāh and the angels before (us)﴾ (17:92)

Allāh Almighty say: ﴿They have certainly been carried away by their arrogance﴾ i.e., through claiming the aforementioned, ﴿and have entirely exceeded all limits.﴾

Muqātil said: it means they claimed an extravagant claim. Exceeding the limits refers to the ultimate degree of disbelief and injustice.

﴿(But) on the Day they will see the angels,﴾ (Qur'an 25: 22) i.e., upon death and Resurrection, ﴿there will be no good news for the wicked,﴾ i.e., the disbelievers, ﴿who will cry:﴾ i.e., the angels will say to the disbelievers, ﴿Keep away! Away (from us)﴾ i.e., good news is totally prohibited for you.

It has been said: it means that the Jannah is prohibited for you.

Other scholars said: this is what the disbelievers would say to the angels.

Ibn Jurayj said: if the Arabs were to be challenged with a hardship or a hateful event, they would say: Keep away! Away. That is what the disbelievers would say when they meet the angels.

Mujāhid said: it means: Help! Help! They ask for a refuge from the angels.

﴿Then We will turn to﴾ (Qur'an 25: 23) i.e., aim at, ﴿whatever (good) deeds they did, reducing them to scattered dust.﴾ i.e., making them useless which has no reward in turn, because they did not direct the intention towards Allāh, but it was towards the devil.

The interpreters differed around the meaning of scattered dust (Habāʾ):

Al-Ḥasan, ʿIkrimah, and Mujāhid said: it is what is seen in the air as an effect of the sun that is similar to the dust and cannot be touched nor seen in the dark.

Qatadah and Saʿīd ibn Jubayr said: it is what is floated as an effect of the wind such as dust and trees particles. This saying is a narration attributed to ʿAṭāʿ Al-Khurāsāny from Ibn ʿAbbās (may Allāh be pleased with them).

Ibn Zayd said: it is the dust.

Al-Wāliby from Ibn ʿAbbās (may Allāh be pleased with him) said: it is the pouring water.

Muqātil said: it is what is generated from the hoofs of livestock. Scattered means separated.

﴿(But) on that Day the residents of Paradise will have the best settlement﴾ (Qur'an 25: 24) i.e., which is better than the ones allocated for those arrogant disbelievers who boast with their properties.

﴿and the finest place to rest.﴾ i.e., the place of rest, this meaning is interpretation-oriented. The interpreters said: this means that the people of Jannah will pass the Resurrection as they pass the time extending from the morning to the time of taking a rest at noon until they reside in their residence in Jannah.

Ibn Masʿūd (may Allāh be pleased with him) said: the residents will rest in their residence in Jannah or the Hellfire before reaching the middle of the Day of Resurrection. Additionally, there is a style of reading concerning this verse: ﴿Then indeed, their return (Marjiʿ) will be to the Hellfire.﴾ (37:68) which is "Then indeed, their rest (Maqīl) will be to the Hellfire.", that is how they used to read it.

Ibn ʿAbbās said concerning this verse: the Reckoning will start at the beginning of that Day, and the people would rest at their residence in Jannah.

Ibn Wahb narrated from ʿAmr ibn Al-Ḥārith that Saʿīd Aṣṣawwāf – or Aṣṣarrāf- related to him that he was informed: the Day of Resurrection will be shortened for the believers as if spending the time extending from ʿAṣr to the sunset, and they would rest at the gardens of Jannah until people receive their judgment, then he read this verse.(1)

(1) **The assessment of the reliability of the chain of transmitters:**
- Its narrators are reliable except for Saʿīd who is Mastūr (unknown).

The authentication of Ḥadīth:
- It is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 19/5 from Yūnus from Ibn Wahb with the same chain, without hesitation concerning Aṣ-Ṣawwāf.

﴿(Watch for) the Day the heavens will burst﴾, (Qur'an 25: 25) Abū ʿAmr and the people of Kūfah read the word (Tashaqqaqu) with a sole Shīn by deleting the other one and making it light, this is applied here and in Ṣūrah (Qāf). The other Qurʾānic readers read the word with a doubled Shīn in both verses which adds to the meaning of bursting more emphasis. ﴿with clouds﴾ i.e., through clouds, the prepositions Bāʾ and ʿAn are interchangeable, you can say: I shot through the bow or with the bow; expressing the same meaning.

The interpreters said: they are soft white clouds such as fog, which appeared to the Israelites only in their maze, about which Allāh said: ﴿Do they await but that Allāh should come to them in covers of clouds and the angels (as well)﴾ (2:210)

﴿and the angels will be sent down in successive ranks.﴾, this is the reading of the majority, and Ibn Kathīr read: "and We send down the angels in successive ranks." by putting the word angels in the position of the object with a short vowel Fatḥah at the end.

﴿True authority on that Day will belong to the Most Compassionate.﴾ (Qur'an 25: 26) i.e., only to Him and the other authorities would be in vain.

﴿And it will be a hard day for the disbelievers.﴾ i.e., completely tough, this is similar to the saying of Allah Almighty: ﴿That Day will be a difficult day (9) For the disbelievers - not easy.﴾ (74:9)

The discourse implies that it will be an easy Day for the believers.

There is a Ḥadīth which says: "The Day of Resurrection will be easier for the believer as though he is praying an ordained prayer (Ṣalāh) in the worldly life".

﴿And (beware of) the Day the wrongdoer will bite his nails (in regret)﴾, (Qur'an 25: 27) this verse was revealed concerning ʿUqbah ibn Abī Maʿīṭ and ʾUbay ibn Khalaf as they were both close friends. ʿUqbah used to treat his noblemen with food whenever he returned from a travel, but he did not bear participating with the Messenger (P.B.U.H). One day, ʿUqbah returned from a trip and he invited the people including the Messenger of Allāh (P.B.U.H) for dinner. When they sat in front of the food, the Messenger of Allāh (P.B.U.H)

said: "I will not eat your food until you testify that there is no god worthy of worship but Allāh, and that I am the Messenger of Allāh". ʿUqbah said: I bear witness that there is no god worthy of worship but Allāh and Muḥammad is the Messenger of Allāh. Thereupon, the Messenger of Allāh (P.B.U.H) ate from his food. When ʾUbay ibn Khalaf was informed with this event as he was absent, he said: O ʿUqbah, you renounced. ʿUqbah replied: No, by Allāh I did not renounce, but a man came over to me and refused to eat from my food until I testify for him, so I felt embarrassed to let him leave my house without eating, then I testified for him, and he ate. ʾUbay said: I will never be pleased with you unless you go to him and spit out at his face and hold a tight grip of his neck, so did ʿUqbah – Allāh damn him – and he took the womb of a livestock and put it on the shoulders of the Messenger of Allāh (P.B.U.H). Therefore, the Messenger of Allāh (P.B.U.H) said: "I shall cut off your head with the sword if I see you outside Macca.", and so he did at the battle of Badr.

As for ʾUbay ibn Khalaf, the Messenger (P.B.U.H) killed him at the battle of ʾUḥud during the fight, and Allāh Almighty revealed this verse concerning them.

Aḍḍaḥḥak said: when ʿUqbah spat out at the face of the Messenger of Allāh (P.B.U.H), his saliva bounced to his face, so it was divided into two, and his cheeks got burnt, and it remained as a scuff until he dies.

ʿAṭāʾ Al-Khurāsāny narrated from Ibn ʿAbbās (may Allāh be pleased with them) that he said: ʾUbay ibn Khalaf used to follow the Messenger (P.B.U.H) and sit with him and listen to his speech without believing in him, so ʿUqbah ibn Abī Maʿīṭ reprimanded him, thereupon this verse was sent down.

Ash-shaʿby said: When ʿUqbah ibn Abī Maʿīṭ, a friend to ʾUmayyah ibn Khalaf, converted to Islam, ʾUmayyah said: let your face see not my face if you follow Muḥammad, so the former reverted and became a disbeliever to please ʾUmayyah.

Thereupon, Allāh Almighty sent down: ﴿And (beware of) the Day the wrongdoer will bite﴾ i.e., the disbeliever, it particularly refers to ʿUqbah ibn Abī Maʿīṭ ibn ʾUmayyah ibn ʿAbd Shams ibn ʿAbd Manāf, ﴿his nails﴾ i.e., in regret and sorrow for the way of Allāh that he lost and for the guilt and

disbelief he belittled himself with for pleasing his friend who misled him away from the way of his Lord, ﴿and say: Oh! I wish﴾, Abū ʿAmr read the last Yāʾ with a Fatḥah, ﴿I had followed﴾ i.e., in the worldly life, ﴿the Messenger﴾ i.e., Muḥammad, ﴿along the Way﴾.

﴿Woe to me! I wish I had never taken so-and-so as a close friend.﴾ (Qur'an 25: 28) i.e., ʾUbay ibn Khalaf Al-Jumaḥy.

﴿It was he who truly made me stray from the Reminder﴾ (Qur'an 25: 29) i.e., the Qurʾān and the Messenger, ﴿after it had reached me. And Satan has already﴾, Satan means: every rebel of humans or demons. Everyone misleads others from the Way of Allāh and has been pleased for disobeying Allāh is a devil, ﴿betrayed humanity﴾ i.e., in case of afflictions and punishments.

The principle mentioned in these verses is generally applied to all friends gather for disobeying Allāh, as some sedates said.

[1991] Abū Al-Qāsim Al-Ḥasan ibn Muḥammad ibn Jaʿfar recited to me, said: Abū Muḥammad ʿAbdullāh ibn Aḥmad ibn Aṣṣadīq recited to me, said: Abū Wathilah ʿAbdurraḥman ibn Al-Ḥusayn recited to us the following:

Avoid the evil friend and cut his ties,
if you can't find a way, keep him away
Love who loves the truth and avoid flattering him
to gain his pure friendship if you flatter not him
The meek in grey hair is still in his youth
if he was full of passion in his youth(1)

[1992] Abū Al-Qāsim Al-Ḥubayby recited to me, said: Muḥammad ibn ʿAbdullāh Al-Ḥāmidy recited to me the following:

(1) **[1991] The assessment of the reliability of the chain of transmitters:**
- Abū al-Qāsim was criticized by Al-Ḥākim. In addition, the Shaykh of Abū al-Qāsim and Abū Wāthilah were not exposed to Jarḥ or Taʿdīl.

The authentication of verses:
- Ibn Ḥibbān mentioned these verses without attribution to its compiler in (Rawḍat al-ʿUqalāʾ) (72). In addition, Al-Qurṭubiy mentioned them in (his Tafsīr) 13/26 without attribution too.

Follow the good people when you find them

The good company is the virtuous company

People look like coins which you filter,

some are silver, and others are artificial(1)

[1993] Abū Al-Qāsim Al-Ḥasan ibn Muḥammad ibn Jaʿfar, the interpreter, informed us that he said: Abū Saʿīd ʿAbdurraḥman ibn Aḥmad ibn Muḥammad ibn Ḥuskā related to us that he said: ʿAbdullāh ibn Muḥammad ibn ʿAbdul ʿAzīz informed us that he said: Muḥammad ibn ʿAbdul Malik ibn Abī Ash-shawārib related to us that he said: ʿAbdul Wāḥid ibn Ziyād related to us that he said: ʾAāṣim from Abī Kabshah related to us that he said: I heard Abā Mūsā (may Allāh be pleased with him), standing on the pulpit, saying: the Messenger of Allāh (P.B.U.H) said: "The good companion is like the perfumer whose his fragrance will remain with you if he does not give you his perfume. The bad companion is like the blacksmith whose fragrance will stick with you if he does not burn your cloth."(2)

---

(1) **[1992] The assessment of the reliability of the chain of transmitters:**

- Al-Ḥubaybiy was criticized by Al-Ḥākim. In addition, I could not find the Shaykh of Al-Ḥubaybiy.

The authentication of verses:

- Ibn Ḥibbān mentioned these verses in (Rawḍat al-ʿUqalāʾ) (102) as he said: Muḥammad ibn ʾIsḥāq ibn Ḥabīb al-Wāsiṭiy composed these verses in front of me…. Then, he mentioned them.
- Moreover, Al-Qurṭubiy mentioned them in (Al-Jāmiʿ li ʾAḥkām al-Qurʾān) 13/26 without attribution to its compiler.

(2) **[1993] The assessment of the reliability of the chain of transmitters:**

- It contains Abū al-Qāsim who was criticized by Al-Ḥākim, but the Ḥadīth is Ṣaḥīḥ as state later.

The authentication of Ḥadīth:

- It is mentioned by Imām ʾAḥmad in (his Musnad) 4/408 (19660) from ʿAffān that he said: ʿAbd al-Wāḥid ibn Ziyād related to us with the same chain and meaning. It is also mentioned by Al-Bukhāriy in the book of Slaughtering, chapter of the musk (5534), and Muslim in the book of Virtues, enjoining good manners, and Joining the Ties of Kinship, chapter of It is recommended to keep company with righteous people and avoid bad company (2628). Both narrations come from the chain of Buraydah ibn ʿAbdullāh from his grandfather, Abī Burdah, from Abī Mūsā with the

[1994] Abū Al-Qāsim ibn Ḥabīb verbally informed us in 388 A.H that he said: Abū Ḥātim Muḥammad ibn Ḥibbān ibn Aḥmad related to us that he said: Muḥammad ibn Abi ʿAly Al-Khallady related to us that he said: ʿAbdullāh ibn Aṣṣaqr Assukkary related to us that he said: Wahb ibn Muḥammad Al-Binany related to us that he said: I heard Al-Ḥārith ibn Wajīh saying: I heard Mālik ibn Dīnār saying: carrying rocks with righteous people is better than eating flummery with immoral people.(1)

﴿The Messenger has cried:﴾ (Qur'an 25: 30) i.e., the Messenger will say at that Day, ﴿O my Lord! My people have indeed received this Quran with neglect.﴾ i.e., they attributed to it unfair claims as they claimed that it is a sort of sorcery, poetry, or entertainment. This saying is attributed to Annukhʿy and Mujāhid by referring the root of the word (Mahjūr) to (Hujr) i.e., the abusive speech.

Other interpreters said: the word (Mahjūr) is derived from the word (Hujrān) which means abandonment. Therefore, the part of the verse means: they turned away from the Qurʾān and neglected it so that they did not believe in it nor put its content into force.

[1995] Abū Al-Ṭayyib Arrabīʿ informed us, from Muḥammad Al-Ḥātimy and Abū Naṣr Muḥammad ibn ʿAly ibn Al-Faḍl Al-Khuzāʿy that they said: Abū Al-Ḥasan ʿAly ibn Muḥammad ibn ʿUqbah Ash-shaybāny related to us

following wording: "The example of a good pious companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him, but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him." The previous wording is the one mentioned by Al-Bukhāriy.

(1) **[1994] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak as it contains Al-Ḥārith ibn Wajīh who is weak, and other narrators whom I could not find.

The authentication of Ḥadīth:

- It is mentioned by Ibn Ḥibbān from Muḥammad ibn Abī ʿAliy with the same chain in (Rawḍat al-ʿUqalāʾ) (100). It is also mentioned by Al-Qurṭubiy in (Al-Jāmiʿ li ʾAḥkām al-Qurʾān) 13/27.

that he said: Abū Al-Qāsim Al-Khaḍir ibn ʾUbām Al-Qurashy related to us that he said: Abū Hudbah Ibrāhīm ibn Hudbah related to us that he said: Anas ibn Mālik (may Allāh be pleased with him) related to us that he said: the Messenger of Allāh (P.B.U.H) said: "Whoever learns the Qurʾān and teaches it, then hangs it without checking it continuously, the Qurʾān will come on the Day of Resurrection hanging on him, saying: O Lord of the worlds, Your slave received this Qurʾān with neglect, adjudicate between me and him."(1)

﴿Similarly,﴾ (Qur'an 25: 31) i.e., as we made enemies for you, Muḥammad, among the disbelievers of your people, we also ﴿made enemies for every prophet from among the wicked﴾ i.e., from among the disbelievers of his people, so be patient regarding my fate just like they had been patient as I will guide and bring victory to you against your enemies.

﴿but sufficient is your Lord as a Guide and Helper.﴾, based on the accusative case as an adverb and disambiguation.

﴿The disbelievers say: If only the Qurʾān had been sent down to him﴾ (Qur'an 25: 32) i.e., to Muḥammad, ﴿at once.﴾ i.e., just like the revelation of the Torah to Mūsā, the Psalms to David, and the Injīl to ʿĪsā (P.B.H.T).

Allāh Almighty said: ﴿as such﴾ i.e., We have sent it, ﴿so we may reassure your heart with it﴾ i.e., to raise your confidence to comprehend and memorize it as the previous books were sent down to literate prophets but the Qurʾān is sent down to an illiterate prophet.

Additionally, the Qurʾān contains abrogated and abrogating verses, and answers to ambiguous questions, se we sent it down in stages to be more understandable and achievable to the Messenger of Allāh (P.B.U.H).

---

(1) **[1995 – 1996] The assessment of the reliability of the chain of transmitters:**
- Its chain is fabricated as it contains Abū Hudbah who is a liar, and other narrators whom I could not find.

The authentication of Ḥadīth:
- Az-Zaylaʿiy, Ibn Ḥajar, Al-Bayḍawiy and Al-Qurṭubiy attributed it to Ath-Thaʿlabiy.
- See: (Takhrīj ʾAḥādīth al-Kashshāf) 2/459 by Az-Zaylaʿiy, (Al-Kāfi ash-Shāfi) 3/270 by Ibn Ḥajar, (Al-Fatḥ as-Samāwiy) 2/881 by Al-Manāwiy, and (Al-Jāmiʿ li ʾAḥkām al-Qurʾān) 13/27 by Al-Qurṭubiy.

﴿And We have revealed it at a deliberate pace.﴾, Ibn ʿAbbās (may Allāh be pleased with them) said: it means We have sent it down in stages.

Annukhaʿy and Al-Ḥasan said: it means We divided it into divisions by sending it down verse by verse, the time extending from its initial verse of revelation to the final one lasted about 23 years.

Ibn Zayd said: it means We interpreted it the best interpretation.

Tartīl: clarification and assurance slowly proceeded.

﴿Whenever they bring you,﴾ (Qur'an 25: 33), they: those disbelievers, you: Muḥammad, ﴿an argument,﴾ i.e., in order to deny your matter, ﴿We come to you with the right refutation﴾ i.e., to be able to refute and nullify their arguments, ﴿and the best explanation.﴾ i.e., clarification and elaboration.

Then, Allāh depicted what will take place at the Day of Resurrection for those disbelievers, saying:

﴿Who﴾ (Qur'an 25: 34) i.e., those who, ﴿will be dragged into Hell on their faces﴾ i.e., will be led by dragging them, ﴿will be in the worst place, and are (now) farthest from the (Right) Way.﴾

[1997] Ibn Fanjawayh informed us that he said: Ibn Kharjah related to us that he said: Al-Ḥaḍramy related to us that he said: ʿUthmān related to us that he said: Bishr Ibn Al-Mufaḍḍal related to us from ʿAly ibn Zayd from ʾAws ibn Abī ʾAws from Abī Hurayrah (may Allāh be pleased with him) that he said: the Messenger of Allāh (P.B.U.H) said: "On the Day of Resurrection, all people will be gathered in thirds: one third riding animals, one third (crawling) on the faces, and one third walking on their feet, all of them are unwoven like a string."(1)

(1) **[1997] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak as it contains ʿAliy ibn Zayd ibn Judʿān who is weak and ʾAws who is Majhūl. However, this Ḥadīth is Ḥasan considering its Shawāhid.

The authentication of Ḥadīth:
- It is mentioned by Ibn Rāhawiyah in (his Musnad) 1/180 (128) from Bishr ibn al-Mufaḍḍal with the same chain.
- It is also mentioned by Al-Khaṭīb al-Baghdādiy in (Muwaḍḍiḥ ʾAwhām al-Jamʿ wa at-Tafrīq) 1/484, and Al-Bayhaqiy in (Al-Baʿth wa an-Nushūr) (p. 416) (262),

edited by Aṣ-Ṣāʿidiy. Both narrations come from the way of Bishr ibn al-Mufaḍḍal with the same chain and meaning.

- It is also mentioned by At-Tirmidhiy in the book of Tafsīr, chapter of Surat Banū ʾIsrāʾīl (3142), ʾAḥmad in (his Musnad) 2/363 (8755), 354 (8647), Ibn Rāhawiyah in (his Musnad) (129), Aṭ-Ṭayālisiy in (his Musnad) (334), (2566), Aṭ-Ṭabariy narrated it as a Mawqūf Ḥadīth from Abī Hurayrah in (Jāmiʿ al-Bayān) 18/12-13, and Al-Bayhaqiy in (Al-Baʿth wa an-Nushūr).
- All of them narrated it from ʿAliy ibn Zayd with the same chain and meaning. The following is mentioned in the last part of it: it was said: O Messenger of Allāh, and how would they walk on their faces? He replied: "The One Who enabled them to walk on their feet is Able to enable them to walk on their faces, and they will be trying to avoid touching thorns from everywhere."
- It is also mentioned by Al-Bazzār and Ibn Abī Shaybah as mentioned by Az-Zaylaʿiy and Ibn Ḥajar in (Li al-Kashshāf).
- It is rendered weak by Al-ʾAlbāniy as in (Ḍaʿīf at-Tirmidhiy) (612), but At-Tirmidhiy said that it is a Ḥasan Ḥadīth. Maybe, he rendered it Ḥasan considering his Shawāhid. Thus, At-Tirmidhiy mentioned a narration in the book of Tafsīr, chapter of Surat Banī ʾIsrāʾīl (3143), ʾAḥmad in (his Musnad) 5/3 (20031) 5/5 (20050, and Al-Ḥākim in (Al-Mustadrak) 4/608 (8686).
- All of them narrated it from Bahz ibn Ḥakīm from his father from his grandfather that he said: the Messenger of Allāh (P.B.U.H) said: "All of you will be gathered while you are walking, riding or dragged on your faces."
- At-Tirmidhiy said: it is a Ḥasan Ḥadīth. It is also rendered Ṣaḥīḥ by Al-Ḥākim (Al-Mustadrak) and Adh-Dhahabiy.
- In addition, there is a narration mentioned by An-Nasāʾiy in the book of Funerals, chapter of Resurrection 4/116, and Al-Ḥākim in (his Mustadrak) (8685) from Abī Dharr that he said: the Truthful Trustworthy [Prophet Muḥammad (P.B.U.H)] related to me: "People will be gathered in thirds: one third will be well fed, well clothed, and riding. Another third will be walking with difficulty. Another third will be dragged on their faces to the fire by the angels …."
- The previous Ḥadīth is rendered Ṣaḥīḥ by Al-Ḥākim and weak by Al-ʾAlbāniy in (Ḍaʿīf Sunan an-Nasāʾiy) (118).
- Moreover, there is a narration mentioned by Al-Bukhāriy in the book of Tafsīr, chapter of the Saying of Allāh: "Those who will be gathered on their faces to the fire of Jahannam" (4760), and Muslim in the book of the Description of the Day of Judgement, chapter of the Disbeliever will be gathered on his face (2806).
- Both narrations come from the chain of Qatādah from ʾAnas (may Allāh be pleased with him) that a man said: O Prophet of Allāh, how will the disbeliever be gathered on his face on the Day of Judgement? He replied: "Is not the One Who enabled him to walk on his feet Able to enable him to walk on his face on the Day of Judgement? Qatādah said: Nay, by the Might of Allāh.
- See: (Takhrīj ʾAḥādīth al-Kashshāf) 2/460 by Az-Zaylaʿiy and (Al-Kāfi ash-Shāfi) 3/272 by Ibn Ḥajar.

﴿We certainly gave Moses the Book and appointed his brother Aaron as his helper.﴾ (Qur'an 25: 35) i.e., assistant and supporter.

﴿We had ordered (them): Go to the people who would deny Our signs.﴾ (Qur'an 25: 36) i.e., the Israelites, ﴿Then We annihilated the deniers﴾, there is an abandoned word which is alluded to in the context. This abandoned word is that they denied them (Mūsā and Hārūn), then We annihilated them (the deniers), ﴿entirely.﴾ i.e., We destructed them entirely.

﴿And when the people of Noah rejected the messengers, We drowned them, making them an example to humanity.﴾ (Qur'an 25: 37) i.e., exemplary punishment, ﴿And We have prepared for the wrongdoers.﴾ i.e., in the Hereafter, ﴿a painful punishment.﴾ i.e., other than the early punishment they suffered from (in the worldly life).

﴿Also (We destroyed) ʿAād, Thamūd, and the people of the Water-pit (Arras),﴾ (25:38), the interpreters differed around these people:

Ibn ʿAbbās (may Allāh be pleased with them) said: they owned pits of water.

Wahb ibn Munabbih said: they owned a pit of water which they guarded, and they owned livestock, and they were worshipping idols. Then, Allāh Almighty sent to them Shuʿayb (P.B.U.H) to call them to submit to Allāh. However, they increased in their oppression and offence against Shuʿayb (P.B.U.H), but Allāh Almighty warned them of His punishment. Therefore, while they were gathering around the pit of water in their houses, the pit of water fell and collapsed with them, their houses, and their abodes, so they were totally destructed.

Qatadah said: Arrass is a city in Falj(1) in Al-Yamama, whose people killed their prophet so Allāh Almighty destructed them.

Some interpreters said: they were the successors after Thamūd, the people of Salīh (P.B.U.H), and they were the owners of the Water-pit mentioned in the saying of Allāh Almighty: ﴿and an abandoned well and a lofty palace.﴾ (22:45)

Saʿīd ibn Jubayr, Al-Kalby, and Al-Khalīl said: a prophet called Ḥanẓalah ibn Ṣafwān was sent to them, and there was a mountain in this land named

Damkh (2), its height is one mile, which a phoenix (3) used to visit frequently. The phoenix is a great bird which is colored in a variety of colors, and it is called ʿAnqāʾ reason for its long neck. It used to go to that mountain to prey on birds for food. One day, it was hungry, and there were few birds. So, it preyed on a boy and took him away, that is why it was called the phoenix of absentees, because it makes its prey absent (4) and takes him away.

Then, it preyed on a girl who has just grown up (5) and attached her to her two small wings other than her big ones and flew away. The people complained to their prophet, and he said: may Allāh destroy and make no offspring for it. Then, it was hit by a lightening stroke and got burnt and has not been seen any more. Afterwards, the Arabs used its name in their poems. However, they killed their prophet, and Allāh Almighty destructed them.

Kaʿb, Muqātil, and Assaddy said: they are the people of a water-pit (Rass), which is found in Antioch (Antakyah) where they killed Ḥabīb the carpenter, so they were attributed to it. They also have been mentioned in Ṣūrah Yasīn.

It has been also said: they are the companions of the trench. Arrass: the trench which they dug.

ʿIkrimah said: they were a people who threw their prophet in a well.

Its evidence is what Muḥammad ibn Isḥāq narrated from Muḥammad ibn Kaʿb Al-Quraẓy that he said: the Messenger of Allāh (P.B.U.H) said: "The first one who will enter the Jannah on the Day of Resurrection is a black slave as Allāh Almighty sent a prophet to his people, but no one believed him except that black person. Then, the people of the city transgressed against that prophet, and they dug a pit for him and threw him therein and covered the pit with a huge rock. The Messenger of Allāh (P.B.U.H) added: that black person used to gather wood and carry it on his back to sell it for buying food and drink, and then go to remove the rock from the pit by the Power given to him by Allāh and send the food and drink down to him (the prophet), then get the rock back. The Messenger of Allāh added: and the black person had been keeping doing that for as long as Allah wills. One day, he went to gather wood

as he used to do. After he had finished and wanted to carry his packs, he felt tired, so he lay down to sleep. Then, Allāh Almighty made that person sleep for seven years, then he woke up to yawn and rotate on his other side, Then, he lay to sleep, and Allāh made him sleep for another seven years. Then, he woke up to carry his packs, but he thought that he just slept for a part of a day. When he reached the city, he sold his packs and bought food and drink as he used to do. Then, he went to the location of the pit, and searched for the prophet therein, but he did not find him. What happened was that people were convinced of what he (the prophet) told them, and they brought him out to believe in and follow him. The Messenger of Allāh (P.B.U.H) said: and that prophet (P.B.U.H) kept asking them about the black person until Allāh Almighty took the soul of the prophet (P.B.U.H), saying: what happened to him? And they used to say: we do not know, and then Allāh resurrected that black person from his death-like sleep. The Messenger of Allāh (P.B.U.H) said: "That black person is the first one who will enter the Jannah."

I comment: this Ḥadīth mentions that the people believed in their prophet and brought him out which means that they should not be the people mentioned in the saying of Allāh Almighty: ﴿and the people of Water-pit (Arrass)﴾, because Allāh Almighty mentions that He destructed the people of Water-pit entirely. However, they might have been destructed by doing other things after the time of their prophet whom they brought out of the pit and believed in him. If so, this opinion might be correct.

There is a narration from the Chief of Believers, ʿAly ibn Abī Ṭālib, (may Allah be pleased with him) concerning the story of the people of Water-pit (Arrass) which corresponds to the opinion of ʿIkrimah and his interpretation.

ʿAly ibn Al-Ḥusayn Zayn Al-ʿAābidīn narrated from his father from ʿAly ibn Abī Ṭālib (may Allāh be pleased with him) that a man from among the nobles of Banī Tamīm, who is called ʿAmr, went to him, and said: O Chief of Believers, tell me, at which time did the people of Water-pit (Arrass) live? And where were their houses? And who was their king? And did Allāh Almighty send to them

a messenger? And what did destruct them? I ask you these questions because I find their mention in the Qurʾān, but I do not know their story.

Then, ʿAly (may Allāh be pleased with him) said to him: you asked me about something I have not been asked about before nor you will be told about later. Listen son of Tamīm! They were a people who was worshipping a pine tree called Shah Darkhat which Japheth bin Noah planted on an edge of a well called Dū Shān and grew after the flood happened at the time of Noah (P.B.U.H).

They were called the people of Arrass because they buried their prophet in a time before Sulaymān ibn David (P.B.U.T). They dwelled in twelve cities along the shore of a river called Arrass located in the countries of Al-Mashriq, and they were attributed to that river. Their river was the most torrential and the sweetest one on earth, and their cities were the most occupied and dwelled ones. Their greatest city was Isfindiyād, in which their king used to be hosted. Their king was called Tarkūn ibn ʿAābūr ibn Yāwish ibn Shārin ibn Namrūd ibn Kanʿān.

This city contained the well and the pine, and they planted one of the pine's seeds in every city, and the seeds grew up. They also prohibited themselves and their livestock from drinking from the water of the well or the rivers, and whoever dares to do so, they would kill him, claiming: this water keeps our gods alive, and no one dare to shorten their lives. However, they and their livestock used to drink from the river of Arrass which was running through their cities. They used to make a monthly feast in one of their cities as they used to gather and hang a variety of idols on a silk-ornamented tree. Then, they used to slaughter sheep and cows as gifts to the tree, and then set fire in it. Once the smoke rises out of these offerings into the air and makes a barrier between them and the sky, they would kneel down to the tree weeping and begging for its pleasure. The devil used to attend and swing the branches of the tree, and cry like an infant: I am pleased with you my servants, you can be satisfied and contented now. Thereupon, they would stand up to drink wine and play with musical instruments. They would keep doing that all day and night until they go homes. During the feast of their greatest city, all of

them including the children and the elderly would create a pavilion made of brocade and ornamented with a variety of idols which has twelve gates as one gate is specified for each of their cities. They would kneel down at the pavilion to the pine, and they would present their offerings in doubles of what they presented to the trees of their other cities.

Then, the Devil used to swing the pine strongly and speak sonorously from its belly in a more promising way than the way all the other devils used to do. Then, they would stand up, and they would not stop drinking wine nor playing with musical instruments due to their high excitement and pleasure. They would keep doing that for twelve days and nights equal to all their feasts of the year, then they would go home.

When their disbelief in Allāh Almighty lasted for a long time, Allāh Almighty sent to them a prophet from among the Israelites from the offspring of Yahūdh son of Jacob (P.B.U.H). He stayed with them for a long time urging them to worship Allāh Almighty and get acquainted with His Deism, but they turned a blind eye. When he went to their greatest city and observed their extreme oppression and misguidance and negligence of his guiding, reforming speech, he said: O Lord, Your slaves accept nothing but denying me and disbelieving You, and they are stuck to worshiping a useless tree, I ask You to make all their trees desiccated, and show them Your Power and Evidence. In the morning, they got frightened on finding out that all their trees are desiccated.

They split into two groups. One group said: The one who claimed to be a Messenger from the Lord of the earth and heaven wove a spell over your gods.

Another group said: That is wrong. When your gods found that man abusing and belittling them, and calling to worship other deities, they withheld their beauty and grace to provoke your anger and take revenge.

Anyway, they agreed on killing him. So, they collected long pipes made of lead with wide openings, then they put them on top of each other as one towards the bottom of the well keeping them on top of the water, like drains

(1) (Barābikh), and dried them out of water, and dug a narrow, deep pit at the end of it, and descended their prophet through it, and covered it with a huge rock. Then, they pulled the pipes from the water, and said: we hope that the gods are pleased with us by killing who was abusing and turning people away from worshiping them as we threw him into the well. We wish they could retrieve their brightness and freshness. They would hear the moaning voice of their prophet (P.B.U.H), until he died, saying: My Master, You see how narrow is my place and how tough is my situation. I beg your mercy as I am weak and uncapable of doing anything, and make the time of taking my soul closer, and do not delay responding to my prayers.

Then, Allāh Almighty said to Jibrīl (P.B.U.H): "These, My slaves, are conceited with my pardoning, and felt secure from the plan of Allāh, and worshiped others besides Me, and killed My messenger, but I am the Avenger against who disobeys Me and not fear My punishment. I decreed to make them an example to all mankind. Then, they were frightened for seeing a severe stormy wind blowing while they were celebrating their feast, and they were confused. They assembled, and the ground beneath them turned into a flaming brimstone rock, and a black cloud shaded them, and dropped a flaming rock like a dome. As a result, their bodies dissolved such as the dissolution of the lead into fire."

We seek Allāh's Refuge from His Anger and the doom of His Revenge.

Some of the historians said: I have been told that there were two kinds of Rass: For the first kind, it belonged to nomads who were rearing livestock. Then, Allāh sent a messenger to them, but they killed him, then Allāh Almighty sent another messenger to them and supported him with a pious worshipper, but the messenger was killed, and the pious worshipper tried hard with them until he defeated them.

They used to say: our god existed in the sea, and they were living around it. A devil would appear to them from the sea every month, and they would slaughter offerings and make that day a feast. Their pious worshiper said to

them: what if I called your lord whom you worship and he responded to me, and I gave him orders and he obeyed me, would you follow my lead? They said: Yes, we would. So, they promised him on oath. Then, they kept waiting until the devil appeared in a shape of a whale riding four whales whose neck is long, and his head looks like a crown. When they looked at him, they fell on their knees down. However, the pious worshiper said: come to me willingly or unwillingly by the Name of Allāh the Most Beneficent, thereupon the whale stepped out of the other whales.

The pious worshiper said: come to me riding the whales to not let the people skeptical. However, the people denied him although the whale came with the other whales from the sea up to the earth. Therefore, Allāh caused a wind to blow against them, so they, their livestock, and their gold and silver and utensils were thrown into the sea. The pious worshiper (may Allāh extend His mercy on him) went to the sea and collected the gold and silver and utensils, then distributed them among his people proportionally. At last, the offspring of these people stopped from increasing.

For the second kind, they were people who had a river called Arrass to which they are attributed. Many messengers have been sent to them, but they would always kill them. That river existed in between Azerbaijan (1) and Armenia (2), so if you crossed the river backward, you would reach the outskirts of Armenia, but if you crossed it forward, you would reach the outskirts of Azerbaijan.

The Armenian people around them were worshipping idols, and the Azerbaijani people in front of them were worshipping the fire.

However, they were themselves worshipping the virgin maids, but if any of the maids turned thirty, they would kill and replace her with another one.

The width of their river was three leagues. Every day, its water would raise until it reaches half of the mountains nearby. The river was not flowing into a sea nor a land, and if the water exceeded their boundaries, it would turn back again. Allāh Almighty sent to them thirty prophets over one month, but they killed all of them.

Then, Allāh Almighty sent to them a prophet supported with a pious worshipper, so he tried his best with them for the sake of Allāh, but they were struggling.

When the time of the creation of seeds in crops came, and they were very needy for water. Allāh Almighty sent down the Archangel Michael (P.B.U.H) who exploded the river to flow into the sea and closed up all the holes of it. Then, Allāh Almighty sent down five hundred thousand angels who distorted the water remained in the middle of the river. Then, Allāh Almighty commanded the Archangel Jibrīl (P.B.U.H) to make every well, place of water or river dry by the Will of Allāh Almighty.

Then, Allāh commanded the Angel of Death to put livestock to death at once, and commanded the four winds: the southern, the northern, the moderate (eastern) wind, and the destructive (western) wind to join their belongings all together, and Allāh caused them to go into a coma. The four winds reduced their belongings by tossing them on the tops of mountains and hearts of valleys. Then, Allāh commanded the earth to swallow their ornaments, jewelry, and utensils. Therefore, they have had no livestock, fortune, water, or crops.

A few numbers of them believed in Allāh Almighty, and He guided them to go to a cave in a mountain where they can pass through it to the other side. The number of those who survived was twenty-one men, four women, and two children. The remaining, total number of men, women, and children who entirely died out of hunger and thirst was six hundred thousand.

Afterwards, the believers returned to their upside-down houses. Thereupon, they prayed to Allāh Almighty sincerely to supply them with crops, livestock, and water provided that the amount should be few to not exceed their limits. Thereupon, Allāh Almighty responded to their prayers for what He knows about their true intentions.

Allāh made their river run again and provided them with their needs. Therefore, those people obeyed Allāh inwardly and outwardly until this generation passed. However, some of their descendants obeyed Allāh outwardly and disobeyed Him inwardly. Thereupon, Allāh gave them time,

but their sins increased, so Allāh sent to them their enemies which killed them quickly.

A company of those people was left. Then, Allāh utilized the plague against them so that no one was left behind. Their river and houses stayed unoccupied for two hundred years. Then, Allāh Almighty brought another generation to dwell therein. The new dwellers were righteous for some years, then they made a severe shame as the man used to gift his daughter, sister, or wife to his neighbor, friend, or brother to build good relations with him. Then, they upgraded to another shame as men were sextually attracted to men, and they left women feel randy. Then, a demoness called Addalhāt bint Iblīs, the daughter of Ash-shayṣbān who were created in one egg, went to them in a shape of a woman to entice women to make love with one another, and she taught them how to do so.

Therefore, the origin of making love among women is traced back to Addalhāh. Then, Allāh Almighty punished them with a lightening stroke at the start of evening, a swallowing by earth at the end of evening, and a shriek at the sunrise until no one was left behind and their houses collapsed.

[1998] This story finds its evidence in what Ibn Fanjawayh informed me that he said: Abū Al-Ṭayyib ibn Ḥafṣawayh related to us that he said: ʿAbdullah ibn Jāmiʿ related to us that he said: ʿUthmān ibn Khurrzādh (2) related to us that he said: Sulaymān ibn ʿAbdurraḥmān related to us that he said: Al-Ḥakam ibn Yaʿlā ibn ʿAṭāʾ related to us that he said: Muʿāwiyah ibn ʿAmmār Adduhny related to us from Jaʿfar ibn Muḥammad from his father that he said concerning the saying of Allāh: ﴿and the people of Water-pit.﴾: it refers to the homosexual females.(1)

[1999] Ibn Fanjawayh informed us that he said: ʿAbdullāh ibn Yūsuf ibn

(1) **[1998] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak as it contains Al-Ḥakam ibn Yaʿlā who is Matrūk, and Abū aṭ-Ṭayyib whom I could not find.

The authentication of Ḥadīth:
- I found it mentioned by the compiler only.

Aḥmad ibn Mālik related to us that he said: Al-Ḥasan ibn Ismāʿīl Addīnūry related to us that he said: Aḥmad ibn Yaḥyā ibn Mālik Assawasy related to us that he said: Naṣr ibn Ḥammād related to us that he said: ʿUmar ibn ʿAbdurraḥmān related to us from Makḥūl from Anas ibn Mālik (may Allāh be pleased with him) that he said: the Messenger of Allāh (P.B.U.H) said: "Among the Sings of the Hour: men are sexually attracted to men, and women are sexually attracted to women which is called female homosexuality."(1)

In the speech of Arabs, the word Arrass refers to every dug hole such as wells, metal holes, and graves. The plural form of the word is Risās. A poet said:

I preceded to a thirsty group of people

they were so lazy, and they were digging holes (Risās)

Abū ʿUbaydah said: Arrass is any hole uncovered with rocks, mudbrick or wood.

Allāh Almighty says: ﴿as well as many peoples in between.﴾

---

(1) **[1999] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak as it contains Naṣr ibn Ḥammād who is weak and other narrators whom I could not find.

The authentication of Ḥadīth:

- It is mentioned by Ibn Ḥibbān in (Al-Majrūḥīn) 2/182, Al-Khaṭīb al-Baghdādiy in (Tārīkh Baghdād) 9/30, Tammām ar-Rāziy in (his Fawāʾid) 2/686 (1222), and Ibn ʿAsākir in (Tārikh Dimashq) 10/119. All of them narrated it from the chain of Makḥūl from Wāthilah ibn al-ʾAsqaʿ and ʾAnas ibn Mālik with the same meaning.
- It is also mentioned with the same meaning shortened by Abū Yaʿlā in (his Musnad) 13/476 (7491), Aṭ-Ṭabaraniy in (Al-Muʿjam al-Kabīr) 22/63 (153), and Ibn ʿAdiy in the biography of ʿUthmān ibn ʿAbd ar-Raḥmān aṭ-Ṭarāʾifiy in (Al-Kāmil) 5/174, from the chain of Baqiyyah ibn al-Walīd from ʿUthmān from ʿAnbasah from Makḥūl from Wāthilah ibn al-ʾAsqaʿ, and it is narrated as a Marfūʿ Ḥadīth.
- In (Majmaʿ az-Zawāʾid) 6/256, Al-Haythamiy said: it is narrated by Aṭ-Ṭabaraniy and Abū Yaʿla. Furthermore, its narrators are reliable.
- Moreover, Ibn Ḥibbān mentioned a narration in the biography of Bishr ibn ʿAwn in (Al-Majrūḥīn) 1/190, from the chain of Makḥūl from Wāthilah with the following wording: "Life will end when men feel sexually attracted to men, women feel sexually attracted to women, and the homosexual people commit fornication with each other." However, this Ḥadīth is rendered fabricated.

﴿For each We set forth (various) lessons,﴾ (Qur'an 25: 39) i.e., by showing them the evidence, so We did not destroy them before handling their excuses and warning them.

﴿and We ultimately destroyed each.﴾ i.e., We totally destroyed (them).

Al-Muʾarrij and Al-Akhfash said: We crushed (them) to death.

﴿They have certainly passed by the city (of Sodom), which had been showered with a dreadful rain﴾ (Qur'an 25: 40) i.e., of stones which is the city of the people of Lot. They were five cities from which Allāh Almighty destroyed four, and the fifth one that is called Ṣughar remained safe because its people did not use to practice this obnoxious guilt.

﴿Have they not seen its ruins?﴾ i.e., when they are past it in their trips so that they get warned and remember (Allāh).

﴿But they do not expect﴾ i.e., they did not fear. ﴿to be resurrected.﴾ i.e., the Day of Resurrection.

﴿When they see you (O Prophet), they only make fun of you, (saying:)﴾, (Qur'an 25: 41) this verse was sent down in relation to Abī Jahl when he used to ironically say with his company passing by the Messenger of Allāh (P.B.U.H): ﴿Is this the one that Allah has sent as a messenger?﴾

﴿He would have almost﴾ (Qur'an 25: 42) i.e., he would have already, ﴿tricked us away from our gods,﴾ i.e., to prevent us from worshiping them, ﴿had we not been so devoted to them.﴾ i.e., he would have deviated us away from them.

﴿(But) soon they will know, when they face the punishment, who is far astray from the (Right) Way.﴾, this is a threat to them.

﴿Have you seen (O Prophet) the one who has taken their own desires as their god?﴾ (Qur'an 25: 43) i.e., the disbeliever used to worship a stone or an idol, but if he finds another better one, he gets rid of the former one and starts worshipping the later one.

Ibn ʿAbbās (may Allāh be pleased with them) said: the desire is like a god worshiped besides Allāh.

﴿Will you then be a keeper over them?﴾ i.e., by saving them from getting out of this corruption. This verse has been abrogated by the verse of Jihad.

﴿Or do you think that most of them listen﴾ (Qur'an 25: 44) i.e., what you say to wipe their ignorance, ﴿or understand?﴾ i.e., the evidence and speech they witness.

﴿They are﴾ i.e., they are only ﴿like cattle – no, more than that, they are astray from the (Right) Way.﴾, this resemblance is mentioned because cattle must be guided to pasture and water, and they obey their owners who feed and take care of them.

Likewise, these disbelievers do not know the way towards the truth, and they do not obey their Lord who created and provided them.

﴿Have you not seen how your Lord extends the shade﴾ (Qur'an 25: 45) i.e., have you not seen the way your Lord used in extending the shade which is the time between the dawn to the sunrise.

Allāh extended it because it is a shade made without the effect of the sun as He said about the shade of Jannah: ﴿and an extended shade﴾ (56:30) as it is made without the effect of the sun.

﴿He could have simply made it (remain) still if He so willed﴾ i.e., still forever without fading nor vanishing by the effect of the sun.

Abū ʿUbaydah said: the morning shade (Ẓil) is the shade vanished by the effect of the sun which is the early morning. However, the evening shade (Fayʾ) is the shade vanishing the effect of the sun which happens after the sunset, and it is called Fayʾ because it shifts from the east to the west.

﴿then We make the sun﴾ i.e., for the shade, ﴿its guide﴾ i.e., without the sun, there will be no shade; things are known with their opposites. The extension and shortness of the shade is determined by the sun just like the traveler who follows his guide. Therefore, if the sun rises, the shade is shortened, and if the sun sets, the shade is extended.

﴿Then We (retract and) hold it﴾ (Qur'an 25: 46) i.e., the shade, ﴿with Us gradually.﴾ i.e., using the effect of the sun which vanishes it, ﴿gradually﴾ i.e., in an unobserved, quick way.

Holding: grasping scattered parts which means in this context the unobserved transmission.

﴿And it is He who has made the night for you as clothing﴾ (Qur'an 25: 47) i.e., as a shelter to conceal yourself and settle in. ﴿and sleep (a means for) rest﴾ i.e., to rest your bodies and take a break from work. The origin of the word Sabt comes from the meaning of interruption, and this is the meaning of Saturday in Arabic (Assabt) and the Sabtiyya shoes.

﴿and has made the day a resurrection.﴾ i.e., for awakening and living so that you disperse for your work.

﴿And He is the One Who sends the winds ushering in His mercy, and We send down pure rain from the sky,﴾ i.e., pure and purifying to others.

﴿giving life to a lifeless land,﴾ (Qur'an 25: 50), Allāh does not mention the Arabic equivalent of the feminine word lifeless (Maytah) because it describes the place and the spot.

Kaʿb said: rain brings life to earth.

﴿and give it as drink﴾, the majority reads it with Ḍammah on Nūn, but Al-Mufaḍḍil and Al-Burjumy narrated from ʿAāsim pronouncing Nūn with Fatḥah which goes back to the Chief of Believers, ʿUmar ibn Al-Khaṭṭab (may Allāh be pleased with him).

﴿for countless animals and humans of Our Own creation.﴾ i.e., humans (ʾAnāsy) is the plural form of human (ʾInsān). Its root comes from the word ʾAnāsīn such as Bustān (orchard) and Basātīn in which the letter Yāʾ is in place for the letter Nūn. If it is said that its plural form is (ʾInsy), it will be also a correct reasoning such as Qarāqīr and Qarāqir (vessels) the plural form of Qurqūr.

[2000] Ibn Fanjawayh informed us that he said: Mikhlad ibn Jaʿfar Al-Bāqarḥy related to us that he said: Al-Ḥasan ibn ʿAllūwayh related to us that

he said: ʾIsmāʿīl ibn ʿīsā related to us that he said: Isḥāq ibn Bishr related to us that he said: Ibn Isḥāq, Ibn Jurayj and Muqātil related to us that all of them informed Ibn Masʿūd (may Allāh be pleased with him) and said: the Messenger of Allāh (P.B.U.H) said: "There is no year has a more torrential rain than another, but Allāh Almighty proportions these provisions and keep them in the worldly sky in such a flow to fall in part every year in a definite amount and weight. However, if a certain people committed sins, Allāh would turn their fortune to others. If all peoples committed sins, Allāh would turn their fortunes to deserts and seas."(1)

(1) **[2000] The assessment of the reliability of the chain of transmitters:**

- It is very weak as it contains ʾIsḥāq ibn Bishr who is a liar. In addition, its chain is Munqaṭiʿ. However, its Mawqūf narration is Ṣaḥīḥ.

The authentication of Ḥadīth:

- It is mentioned by Al-ʿUqayliy in (Aḍ-Ḍuʿāfāʾ) 3/228 (1229), Ibn Ḥibbān in (Ath-Thiqāt) 8/462, Abū Nuʿaym in (Ḥulyat al-ʾAwliyāʾ) 7/208, and Al-Bayhaqiy in (As-Sunan al-Kubrā) 3/363. All of them narrated it from the way of Shuʿbah from Abī ʾIsḥāq from Abī al-ʾAḥwaṣ from Ibn Masʿūd that he said: the Messenger of Allāh (P.B.U.H) said: "You are not taken preference over each other in terms of provision, and years are not taken preference over each other in terms of rain. However, Allāh bestows his favors where He likes."
- Furthermore, it is mentioned as a Marfūʿ Ḥadīth by Ibn Mardawayh in (his Tafsīr) as in (Takhrīj ʾAḥādīth al-Kashshāf) 2/464 by Az-Zaylaʿiy from the narration of Ḥammād ibn Shuʿayb from Al-ʾAʿmash from Abī Wāʾil from Ibn Masʿūd.
- The correct view is that it is narrated up to Ibn Masʿūd as Al-ʿUqayliy said after he mentioned it as Marfūʿ from Ibn Masʿūd: this is better. However, Al-Bayhaqiy said: it is not followed up as it is also narrated as a Marfūʿ Ḥadīth with the same chain, but its Mawqūf narration is the Ṣaḥīḥ one. Then, he mentioned its Mawqūf narration up to Ibn Masʿūd.
- It is also mentioned as Mawqūf up to Ibn Masʿūd by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 19/22. Moreover, it is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 19/22, Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 8/2706, and Al-Ḥākim who rendered it Ṣaḥīḥ in (Al-Mustadrak) 2/437 (3520), and Adh-Dhahabiy agreed with Al-Ḥākim's authentication.
- Furthermore, it is mentioned by Al-Bayhaqiy in (As-Sunan al-Kubrā) 3/363.
- All of them narrated it from the way of Al-Ḥasan ibn Muslim from Saʿīd ibn Jubayr from Ibn ʿAbbās that he said: years are not taken preference over each other in terms of rain, but Allāh sends the rain wherever He wants.
- It is also mentioned by As-Suyūṭiy in (Ad-Durr al-Manthūr) 5/135 with a strengthened attribution to ʿAbd ibn Ḥumayd and Ibn al-Mundhir.

﴿And We have certainly distributed it﴾ (Qur'an 25: 50) i.e., the rain, ﴿among them﴾ i.e., year after another, and country after another.

It has been also said: it means We have distributed it in a heavy downpour, a drizzle, a continuous drizzle, or a light shower.

It has been also said: this act of distribution is related to the wind.

﴿so they may be mindful, but most people refuse except disbelief﴾ i.e., ungratefulness. It has been also said: this is similar to what people used to say: We were given rain by such-and-such a star.

﴿Had We willed, We could have easily sent to every society a warner.﴾ (Qur'an 25: 51) i.e., a messenger, and We could have fractioned the warning among them like We did with the rain so that the burden of prophethood will be lessened. However, We made you in charge of the process of warning all cities to deserve with your patience the decent dignity and high rank We have prepared for you.

﴿So do no obey the disbelievers﴾ (Qur'an 25: 52) i.e., in what they call you for worshiping their gods and yielding to and compromising with them.

﴿and strive against them with it﴾ i.e., the Qurʾān, ﴿a great striving.﴾

﴿And He is the One Who merges the two bodies of water:﴾ (Qur'an 25: 53) i.e., He mixes them and releases them and makes them flow into one another. The original meaning of merging is confusing and transmuting things altogether such as the saying of Allāh Almighty: ﴿in a confused condition﴾ (50:5), and also the saying of the Messenger of Allāh (P.B.U.H) to ʿAbdullāh ibn ʿAmr (may Allāh be pleased with them): "O ʿAbdullāh, imagine you are in a company of wicked people whose promises and conventions of trust are mixed and become like this (and he interlaced the fingers of both his hands)."

It is also said: I released my camel, and I am releasing my camel in case you send it to the pasture and let it go where it likes.

That is why the word meadow (Rawḍah) and lawn (Marj) are the same.

Al-ʿAjāj said:

He grazed (his animals) in a spring lawn a great grazing

Ibn ʿAbbās (may Allāh be pleased with them), Aḍḍaḥḥāk and Muqātil said: He merged the two seas means made one of them flow into another.

﴿one fresh﴾ i.e., dulcet, ﴿and palatable﴾ i.e., very sweet. ﴿and the other salty and bitter,﴾ i.e., immersed with salt, ﴿and He placed between them a barrier﴾ i.e., a divider by His Power and Wisdom to let them be assembled. ﴿and prohibiting partition﴾ i.e., a preventive shield to not exceed their limits so the salty water would not spoil the fresh water.

﴿And He is the One Who creates human beings from a (humble) liquid, then establishes for them bonds of kinship and marriage.﴾ (Qur'an 25: 54), ʿAly ibn Abī Ṭālib (may Allāh be pleased with him) said: kinship group (Nasab): those whom you cannot marry, but marriage group (Ṣihr): those whom you can marry.

Aḍḍaḥḥak, Qatādah and Muqātil said: the kinship group involves seven kinds, but the marriage group involves five kinds, then he read this verse: ﴿Prohibited to you (for marriage) are your mothers, your daughters,﴾ (4:23) up to the end of the verse.

[2001] Abū ʿAbdullāh Al-Qāyny informed us that he said: Abū Al-Ḥusayn An-nuṣayby informed us that he said: Abū Bakr As-subayʿy related to us that he said: ʿAly ibn Al-ʿAbbās Al-Muqānʿy related to us that he said: Jaʿfar ibn Muḥammad ibn Al-Ḥusayn related to us that he said: Muḥammad ibn ʿAmr related to us that he said: Ḥusayn Al-Ashqar related to us that he said: Abū Qutayba At-taymy related to us that he said: I heard Ibn Sīrīn saying concerning the saying of Allāh Almighty: ﴿And He is the One Who creates human beings from a (humble) liquid, then establishes for them bonds of kinship and marriage.﴾: It was sent down in regard to the Messenger of Allāh (P.B.U.H) and ʿAly ibn Abī Ṭālib (may Allāh honor his face), the husband of Faṭimah, as he is the paternal cousin of the Messenger of Allāh (P.B.U.H) and the husband of his daughter. Therefore, ʿAly is related to the Messenger of Allāh (P.B.U.H) through kinship (Nasab) and marriage (Ṣihr).(1)

(1) **[2001] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak as it contains An-Naṣībiy who is a liar, Ḥusayn al-ʾAshqar who is Ṣadūq and sometimes forgets, but he is an extreme Shīʿī. It also contains other narrators whose biographies I could not find.

The authentication of Ḥadīth:
- I found it mentioned by the compiler only.

It has been also said: ﴿And He is the One Who creates human beings from a (humble) liquid,﴾ i.e., Muḥammad (P.B.U.H), ﴿then establishes for them bonds of kinship﴾ i.e., Abū Bakr and ʿUmar (may Allāh be pleased with them), ﴿and marriage.﴾ i.e., ʿUthmān and ʿAly (may Allāh be pleased with them).

﴿For your Lord is Most Capable.﴾

﴿Yet they worship﴾ (Qur'an 25: 55) i.e., the disbelievers, ﴿besides Allāh what can neither benefit﴾ i.e., by worshiping, ﴿nor harm them﴾ i.e., by not worshiping, ﴿and the disbeliever is ever, against his Lord, an assistant.﴾ i.e., to Satan against his Lord.

It has been also said: the disbeliever has been in a low and ignoble condition against his Lord. Likewise, the saying of the Arabs: I gave him my back i.e., you left him behind and did not pay him any attention.

﴿And We have sent you (O Prophet) only as a deliverer of good news and a warner.﴾ (Qur'an 25:56)

﴿Say: I do not ask of you for it﴾ (Qur'an 25:57) i.e., for delivering the revelation, ﴿any reward﴾ i.e., to not assume that Muḥammad is asking for our properties for what he is calling us to, so we should not follow him to avoid giving him some of our properties.

﴿except whoever wishes to pursue a way to their Lord.﴾, the semantics' specialists said: this is a kind of unrelated exception (Istithnāʾ Munqaṭiʿ) which means: except whoever wishes to pursue a way to his Lord by spending his properties for His sake.

﴿Put your trust in the Ever-Living, Who never dies, and glorify His praises﴾ (Qur'an 25:58) i.e., worship Him gratefully for His blessings, and it has been also said: it means praise Him by exalting Him above anything impermissible concerning His Attributes, and it has been also said: it means say: Glory be to Allāh (Subḥān Allāh), and Praise be to Allāh (Al-Ḥamdulillāh).

﴿Sufficient is He as All-Aware of the sins of His servants.﴾ i.e., He is Aware of them (the sins) so that He would punish them (the disobedient people).

﴿the One Who﴾ (Qur'an 25:59), this word is an adjective for the word Al-Ḥayy (The Ever-Living) as a genitive case.

﴿created the heavens and the earth and what is between both of them in six days﴾, although the word heavens is in the plural form, Allāh says ﴿between both of them﴾ because He means the dual of the two kinds such as the saying of Al-Qaṭṭamy:

Weren't you sorry for being the ties between Qays

and Taghlub have been both clearly separated

The poet wanted to say: and the ties of Taghlub, so he used the dual form although the word ties is plural, but he was focusing on the two kinds of things.

Another poet said:

Both of the destruction and death

from among the mountains are anticipating my (sleep at) night

﴿and then established Himself above the Throne - the Most Gracious, so ask about Him one well informed﴾ i.e., ask who is well-informed about the Most Gracious.

It has been also said: it means ask who is well-informed about Him, which means Allāh Almighty or the Archangel Jibrīl (P.B.U.H).

The particle Bāʾ can bear the meaning of the particle ʿAn such as this verse:

If you ask me with (Bi) women, you will find me

insighted of the women ailments, and I am their doctor

With (Bi) women means about (ʿAn) women.

﴿When it is said to them: Prostrate to the Most Gracious, they ask (in disgust): What is the Most Gracious?﴾ (Qur'an 25:60) i.e., we do not know any gracious one except the gracious one of Al-Yamama.

﴿Will we prostrate to whatever you order us to?﴾, Ḥamzah and Al-Kisāʾy read the word Taʾmuruna (to what you order us) with letter Yāʾ which refers to the Most Gracious. However, other Qurʾānic reciters read it with letter Tāʾ which refers to Muḥammad (P.B.U.H).

﴿And it only drives them farther away.﴾ i.e., they are driven farther away by hearing: ﴿prostrate to the Most Gracious﴾ which makes them go farther away from the true religion and faith.

When Sufyān Ath-thawry (may Allāh shower him with mercy) used to read this verse, he would raise his head to the sky and say: O my Lord, what made Your enemies go farther away made me more submitted (to You).

﴿Blessed is He who has placed in the sky great stars﴾ (Qur'an 25:61) i.e., the constellations of the seven apparently moving planets which are twelve ones: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces. Aries and Scorpio are the constellations of Mars, Taurus and Libra are the constellations of Venus, Gemini and Virgo are the constellations of Mercury, Cancer is the constellation of the Moon, Leo is the constellation of the Sun, Sagittarius and Pisces are the constellations of Jupiter, and Capricorn and Aquarius are the constellations of Saturn.

These constellations are divided into four categories; each category contains three constellations, which are the triangles.

Aries, Sagittarius, and Leo belong to the Fire Triangle. Taurus, Virgo, and Capricorn belong to the Earth Triangle. Gemini, Libra, and Aquarius belong to the Air Triangle. Cancer, Scorpio, and Pisces belong to the Water Triangle.

There have been many views among the interpreters concerning the interpretation of the constellations.

[2002] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn Ad-dīnūry informed us that he said: Aḥmad ibn Muḥammad ibn Isḥāq As-sinny related to us that he said: Muḥammad ibn Al-Ḥusayn ibn Abī Shaykh related to me that he said: Hārūn ibn Isḥāq Al-Hamdāny related to us that he said: ʿAbdullāh ibn Idrīs related to us that he said: my father related to me from ʿAṭyyah Al-ʿUūfy that he said concerning the saying of Allāh Almighty: ﴿Blesses is the One Who has placed in the sky great starts﴾ i.e., palaces in which guards exist.

This interpretation finds its support in the saying of Allāh Almighty: ﴿even if you should be within towers of lofty construction.﴾ (4:78)[1]

Al-ʾAkhṭal said:

It looks like a constructed Byzantine tower

united with plaster, mudbrick, and rocks

Mujāhid and Qatādah said: they are the stars.

[2003] Ibn Fanjawayh informed me that he said: ʿUbaydullāh ibn Muḥammad ibn Shanbah related to us that he said: ʿAly ibn Muḥammad ibn Māhān related to us that he said: ʿAly ibn Muḥammad Al-Ṭunāfsiy related to us that he said: my maternal uncle, Yaʿly, related to us from ʾIsmāʿīl from Abī Ṣāliḥ that he said concerning: ﴿Blessed is the One Who has placed in the sky great stars﴾: it refers to the grand stars.[2]

---

(1) **[2002] The assessment of the reliability of the chain of transmitters:**

- Its chain is Ṣaḥīḥ.

The authentication of Ḥadīth:

- It is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 19/29 from Muḥammad ibn al-ʿAlʾā, Muḥammad ibn al-Muthannā and Muslim ibn Junādah.
- It is also mentioned by Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 8/2716 from the way of Abī Saʿīd al-ʾAshaj from ʿAbdullāh ibn ʾIdrīs with the same chin.
- In addition, it is mentioned by As-Suyūṭiy in (Ad-Durr al-Manthūr) 5/138 with a strengthened attribution to ʿAbd ibn Ḥumayd.

(2) **[2003] The assessment of the reliability of the chain of transmitters:**

- Its chain contains ʿAliy ibn Muḥammad ibn Māhān whom I could not find, and Ibn Shanbah who was not exposed to Jarḥ or Taʿdīl. However, the rest of its narrators are reliable.

The authentication of Ḥadīth:

- It is mentioned by Al-Bustiy in (his Tafsīr) (p. 512) (680) from the way of Hushaym from ʾIsmāʿīl ibn Abī Khālid with the same chain. Moreover, its narrators are reliable, but Hushaym did not explicitly use the style of hearing. Anyway, this Ḥadīth is followed up with Yaʿlā ibn ʿUbayd and Abū ʿUsāmah as mentioned lator.
- In addition, it is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 19/29 from the way of Ibn al-Muthannā from Yaʿlā ibn ʿUbayd with the same chain. It is also mentioned by Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 8/2716 from the way of Abī ʾUsāmah from ʾIsmāʿīl from Abī Khālid with the same chain. Moreover, it is mentioned by As-Suyūṭiy in (Ad-Durr al-Manthūr) 5/138 with a strengthened attribution to ʿAbd ibn Ḥumayd.
- The opinion of (the grand stars) is preferred by Ibn Kathīr in (Tafsīr al-Qurʾān al-ʿAẓīm) 10/318, as he said: this is the most obvious meaning unless the grand stars refer to the palaces of the heaven guardians, so the two opinions are compromised as Allāh Almighty said: "And We have certainly beautified the nearest heaven with lamps."

ʿAṭāʾ said: they are the twinkling objects which are the gates of the sky called the galaxy.

﴿and He has placed in it a (radiant) lamp﴾ i.e., the sun, it is like the saying of Allāh: ﴿and He has made the sun (like) a lamp﴾ (71:16)

Ḥamzah, Al-Kisāʾy and Khalaf read the word Sirāj as Surujan in its plural form which means the stars; this style of reading is attributed to the companions of ʿAbdullāh (may Allāh be pleased with him).

﴿and a luminous moon.﴾

﴿And He is the One Who made the day and the night in succession,﴾ (Qur'an 25:62), Ibn ʿAbbās, Al-Ḥasan, and Qatādah said: it means substitute and subsequent i.e., they replace one another so that the one who misses to do an obligatory worship in one of them, he would make it up in the other.

Qatādah said: therefore, show Allāh your good deeds during the day and the night; they are like animals which force people toward their death, draw whatever is far nearer, bring victory to whatever is new, and delivers what is being promised on the Day of Resurrection.

Shamr ibn ʿAṭiyyah narrated from Shaqīq that he said: A man came to ʿUmar ibn Al-Khaṭṭāb (may Allāh be pleased with him) and said: I missed the prayer tonight. ʿUmar replied: make up what you missed at night during the day as Allāh Almighty made the night and the day in succession for whoever desires to be mindful.

Mujāhid said: it means that He made them opposite to one another as He made one of them black and the other white.

Ibn Zayd and others said: they rotationally follow one another. If one of them disappears, the other appears regardless the portions of their brightness, darkness, lengthening, or shrinking.

The previous interpretation is validated by the saying of Zuhayr:

Antelopes and Zebras walk therein in succession

and their children arise from everywhere

Muqātil said: it means that He made the day subsequent after the night as a chance to who was sleeping at night, and He made the night subsequent after the day as a chance to who was busy during the day.

﴿to whoever desires to be mindful﴾, the majority read the word Yadhdhakkaru with a doubled Dhāl which means to remember or to ponder, ﴿or to be grateful﴾ i.e., by being grateful to the blessings Allāh gives him.

﴿And the servants of the Most Gracious﴾ (Qur'an 25:63) i.e., the best servants. It has been also said: this possessive case is meant for specification and preference.

Al-Ḥasan read it as follows: (Waʿabīdurraḥmān).

﴿are those who walk upon the earth easily﴾ i.e., tranquilly, soberly, obediently, and humbly; not impudently, cheerfully, arrogantly, or wastefully.

[2004] ʿAbdullāh ibn Ḥāmid Al-Wazzān informed us that he said: Al-ʿAbbās ibn Muḥammad ibn Qūhiyāra informed us that he said: ʿAly ibn Al-Ḥasan ibn Abī ʿĪsā related to us that he said: Yaḥyā ibn Yaḥyā related to us that he said: Hushaym ibn ʿAbbād ibn Rāshid (may Allāh shower him with mercy) related to us concerning the saying of Allāh Almighty: ﴿and walk upon the earth easily﴾ i.e., they are forbearing and well-informed.(1)

(1) **[2004] The assessment of the reliability of the chain of transmitters:**
- It contains the Shaykh of the compiler who was not exposed to Jarḥ or Taʿdīl and ʿAbbād ibn Rāshid who is Ṣadūq but sometimes forgets. However, this Ḥadīth is followed up.

The authentication of Ḥadīth:
- It is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 19/34 from Al-Ḥasan from Hushaym with the same chain. Moreover, ʿAbbād ibn Rāshid is followed up with Mubārak ibn Faḍālah, Maʿammar, Abū Bakr al-Hadhliy, Yazīd at-Tustariy, and Jaʿfar ibn Ḥayyān, Abū al-ʾAshhab.
- It is also mentioned by Wakiʿ in (Az-Zuhd) (417) and Hannād in (Az-Zuhd) (1308). Both narrations come from the way of Mubārak or others.
- Moreover, it is mentioned by Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 8/2721 and Al-Khaṭīb in (Al-Faqīh wa al-Mutafaqqih) 2/27. Both narrations come from the way of Mubārak ibn Faḍālah.
- Furthermore, it is mentioned by ʿAbd ar-Razzāq in (Tafsīr al-Qurʾān al-ʿAẓīm) 2/71, and Aṭ-Ṭabariy narrated it from ʿAbd ar-Razzāq in (Jāmiʿ al-Bayān) 19/34 from the way of Maʿammar.

Muḥammad ibn Al-Ḥanafyyah said: it refers to sober and honest people who do not utter abusive words even if they get abused.

Aḍḍaḥḥak said: they are pious, decent, and well-known. He added: it is a Syriac word.

Ath-thumāly said: it is a Nabataean word.

Al-Hawnu (easiness) linguistically means leniency and kindness such as the saying of the Messenger of Allāh (P.B.U.H): Love your friend gently as he might become your enemy one day.

"and when the ignorant address them," i.e., harshly, **"they say (words of) peace)"** i.e., good words, this saying is attributed to Mujāhid.

Ibn Ḥayyān said: it means that they say words that prevent them from sins.

Al-Ḥasan said: it means that they spread their salutations to them, the saying that finds its support in the saying of Allāh Almighty: ﴿And when they hear ill speech, they turn away from it and say: For us are our deeds, and for you are your deeds. Peace will be upon you.﴾ (28:55)

Abū Al-ʿAāliyah and Al-Kalby said: this command was meant before they receive the command of fighting then it has been abrogated by the verse of fighting.

[2005] Ibn Fanjawayh informed us that Abū ʿAly ibn Ḥabash, the Qurʾānic reciter, related to us that he said: Muḥammad ibn Ṣāliḥ Al-Kulayny related to us that he said: Salamah ibn Shabīb related to us that he said: Al-Walīd ibn ʾIsmāʿīl related to us that he said: Shaybān ibn Muhrān related to us from Khālid ibn Al-Mughīrah ibn Qays from Abī Mijlaz Lāḥiq ibn Ḥumayd from Abī Barzah Al-ʾAslamy (may Allāh be pleased with him) from the Messenger

- It is also mentioned by Al-Bustiy in (his Tafsīr) (516) (692) from the way of Abī Bakr al-Hudhaliy.
- It is also mentioned by Al-Bayhaqiy in (Shuʿab al-ʾīmān) 6/345 (8452) from the way of Yazīd at-Tustariy.
- It is also mentioned by Ibn al-Mubārak in (Az-Zuhd) (425), Imām ʾAḥmad in (Az-Zud) (338), Ibn Abī ad-Dunyā in (Al-Ḥilm) (26) (10) and Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 19/34. All of them narrated it from Jaʿfar ibn Ḥayyān, Abī al-ʾAshhab, from Al-Ḥasan with the same meaning.

of Allāh (P.B.U.H) that he said: "I have seen some people among my Ummah who have not been into existence yet as they will come later. I love them as they love me. They advise one another and try hard altogether. They walk among people kindly in disguise supported by the Light of Allāh. They are secure from harms of people and people are secure from their harms due to their patience and forbearance. They return with their hearts alive with the Remembrance of Allāh. They occupy their mosques with prayers. They show mercy towards their children. They show respect towards their elders. They console each other. The rich among them visit the poor among them. The strong ones among them visit the weak ones among them. They stick to visiting the patients among them, and they attend the funerals of their deaths." Someone said: and they are kind to their servants. The Messenger of Allāh (P.B.U.H) turned to him and said: "No, they have no servants as they serve themselves; Allāh Almighty honors them by not making them rich as the worldly life weighs nothing in His Sight." Then, the Messenger of Allāh (P.B.U.H) recited this verse: ﴿And the servants of the Most Gracious are those who walk upon the earth easily, and when the ignorant address them, they say (words of) peace.﴾[1]

It has been narrated that when Al-Ḥasan Al-Baṣry used to read these two verses, he used to say: this is the description of what they do during the day, then Allāh Almighty says: ﴿And those who spend (part of) the night to their Lord prostrating and standing (in prayer)﴾ (25:64) which is the description of what they do during the night.

Ibn ʿAbbās (may Allāh be pleased with them) said: whoever performs two sets of prayer or more, his act will be considered prostrating and standing (in prayer).

---

(1) **[2005] The assessment of the reliability of the chain of transmitters:**
- It contains some narrators whom I could not find and others who were not exposed to Jarḥ nor Taʿdīl.

The authentication of Ḥadīth:
- I found it mentioned by the compiler only.

Al-Kalby said: it refers to the two sets of prayer after Maghrib (the first night prayer) and the four sets of prayer after ʿIshāʾ (the second night prayer).

﴿And those who say: Our Lord, avert from us the punishment of Hell. Indeed, its punishment is unrelenting.﴾ (Qur'an 25:65) i.e., everlasting and adhering which does not avert from the disbeliever who is getting punished; the debtor is called Gharīm because he keeps asking for his debt and urging his indebted friend and adhering to him; when someone is in love (Mughrab) with someone else, it means that he is obsessed with him and cannot bear to not see him or to leave him. Al-ʾAʿshā said:

His punishment is like being in love

and he doesn't care about giving gifts

Al-Ḥasan said: they know that every debtor will one day avert from his indebted opponent except for the one who is indebted to the Hellfire.

Muḥammad ibn Kaʿb said: Allāh Almighty asked the disbelievers for the compensation of His blessings, but they did not give it to Him. Therefore, He fined them by putting them into the Fire.

Ibn Zayd said: Al-Gharām means evil. Abū ʿUbaydah said: it means destruction.

Bishr ibn Abī Khāzim said:

The day of Nasār and the day of aversion

were a refuge for punishment and destruction (Gharām)

Gharām: destruction.

﴿Indeed, it is﴾ (Qur'an 25:66) i.e., the Hellfire, ﴿an evil place to settle and reside.﴾ i.e., a residence for living which is derived from ʾAqāma and Yuqīm (to reside).

Salāmah ibn Jundul said:

Two days: a day for residence (Muqāmāt) and gatherings

and a day for marching all day towards the enemies

If you read the word Muqāmāt with Fatḥah on Mīm, it will refer to the meaning of council which is derived from Qāma and Yaqūmu (to be located).

Al-ʿAbbās ibn Mirdās said:

Whether you or me is the wicked,

will be led to the council blindly

﴿(They are) those who spend neither wastefully nor stingily,﴾ (Qurʾan 25:67), the Qurʾānic reciters differed around this word (Yaqturū) as the people of Madinah and Syria read: (Yuqtirū) by setting a Ḍammah on Yāʾ and a Kasrah on Tāʾ.

The people of Kufa read it by setting a Ḍammah on Yāʾ and a Ḍammah on Tāʾ. Other reciters read it by setting a Fatḥah on Yāʾ and a Kasrah on Tāʾ.

All these styles of recitation are correct as it is right to say ʾAqtar, Qatar, Yuqtir, or Yaqturu such as the words Yaʿrushūn (to construct) and Yaʿkufūn (to stick to).

The interpreters differed around the meaning of wastefulness (ʾIsrāf) and stinginess (ʾIqtār):

Some of them said: ʾIsrāf means spending money for purposes of disobeying Allāh Almighty even if the money is little. ʾIqtār means abstaining from fulfilling the obligations given by Allāh Almighty, this saying is attributed to Ibn ʾAbbās (may Allāh be pleased with them), Mujāhid, Qatādah, Ibn Jurayj, and Ibn Zayd.

[2006] Ibn Fanjawayh informed us that he said: Muḥammad ibn ʿUmar ibn Isḥāq Al-Kulwādhy related to us that he said: ʿAbdullāh ibn Sulaymān ibn Al-ʾAshʿath related to us that he said: Hārūn ibn Zayd ibn Abī Az-zarqāʾ Ar-ramly related to us that he said: my father related to me that he said: Suhayl ibn Abī Ḥazm related to us from Kathīr ibn Ziyād, Abī Sahl, from Al-Ḥasan that he said concerning this verse: they did not use to splurge on things for the purpose of disobeying Allāh, and they did not hold spending money for fulfilling the obligations of Allāh Almighty.[1]

---

(1) **[2006] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak as it contains Sahl who is weak and Muḥammad ibn ʿUmar al-Kalwādhiy whom I could not find.

The authentication of Ḥadīth:
- I found it mentioned by the compiler only.

Some other interpreters said: ʔIsrāf means to consume the money of another person unjustly.

ʿAwn ibn ʿAbdullāh ibn ʿUtbah said: the extravagant person is not the one who consumes his own money but the one who consumes the money of another person.

Other interpreters said: Saraf means exceeding the limit of spending, and ʔIqtār means neglecting what should be spent on wisely. This opinion suits the saying of Allāh: ﴿but are ever, between that,﴾ i.e., their act of spending was that state, ﴿moderate.﴾ i.e., justly fair between wastefulness and stinginess.

ʔIbrāhīm (may Allāh shower him with mercy) said: it means that they spend in a way that does not starve them nor discover their deficiency, and not in a way that people consider wasteful. Muqātil said: They are those who earn money lawfully, spend it purposely, and give it generously so they are rewarded, and they reward others.

In relation to this verse, Yazīd ibn Abī Ḥabīb said: those are the companions of the Messenger of Allāh (P.B.U.H) who did not use to eat food for prosperity or pleasure nor wear clothes for showing adornment; they used to eat what is sufficient for them to avoid hunger and to be able to worship their Lord, and wear clothes to cover their private parts and protect them from heat and coldness.

[2007] Ibn Fanjawayh informed us that he said: Ibn Ḥabash, the Qurʔānic reciter, related to us that he said: Ibn Zanjawayh related to us that he said: Salamah related to us that he said: ʿAbdurrāziq related to us that he said: Ibn ʿUyaynah related to us from a man from Al-Ḥasan that he said concerning the saying of Allāh Almighty: ﴿neither wastefully nor stingily.﴾ that ʿUmar ibn Al-Khaṭṭāb (may Allāh be pleased with him) said: stop spending wastefully! Should man buy everything he desires for eating?(1)

(1) **[2007] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak because it is Maqṭūʿ as Al-Ḥasan was not contemporary with ʿUmar ibn al-Khaṭṭāb. In addition, the narrator who narrated from Al-Ḥasan is Majhūl. Moreover, its chain contains ʿAliy ibn Zanjawayh who was not exposed to Jarḥ or Taʿdīl.

﴿And those who do not invoke with Allāh another deity or kill the soul which Allāh has forbidden (to be killed), except by right, and do not commit unlawful sexual intercourse.﴾ (Qur'an 25:68)

[2008] Abū Muḥammad Al-Ḥasan ibn Aḥmad Al-Makhlidy informed me while reading before him that he said: Al-Muʾammal ibn Al-Ḥasan ibn ʿĪsā related to us that he said: Al-Ḥasan ibn Muḥammad related to us that he said: Ḥajjāj related to us from Ibn Jurayj that he said: Yaʿlā, Ibn Muslim, informed us from Saʿīd ibn Jubayr that he heard him relating from Ibn ʿAbbās (may Allāh be pleased with them) that some people from among the disbelievers have committed murder and fornication abundantly, then they

The authentication of Ḥadīth:

- It is mentioned by ʿAbd ar-Razzāq in (Tafsīr al-Qurʾān al-ʿAẓīm) 2/71 from Ibn ʿUyaynah with the same chain and wording. It is also mentioned by Al-ʿAjlūniy in (Kashf al-Khafāʾ) (2697) as he said: it is attributed to ʿAbd ar-Razzāq and Ath-Thaʿlabiy with a Munqaṭiʿ chain from ʿUmar ibn al-Khaṭṭāb. Then, he mentioned it.
- It is also mentioned by ʾAḥmad in (Az-Zuhd) (p. 153) with the same meaning, including a story from ʾIsmāʿīl from Yūnus from Al-Ḥasan as well.
- Moreover, it is mentioned by Ibn Mājah in the book of the Kinds of Food, chapter of It is extravagant to eat everything you want (3352), Abū Nuʿaym in (Ḥulyat al-ʾAwliyāʾ) 10/213, Ibn al-Jawziy in (Al-Mawḍūʿāt) 3/181-182 (1401), Al-Bayhaqiy in (Shuʿab al-ʿīmān) 5/46 (5721), Abū Yaʿlā in (his Musnad) 5/154 (2765), and Ibn Ḥibbān in (Al-Majrūḥīn) 3/47.
- All of them narrated it from Baqiyyah ibn al-Walīd that he said: Yūsuf ibn Abī Kathīr related to us from Nūḥ ibn Dhakwān from Al-Ḥasan from ʾAnas that he said: the Messenger of Allāh (P.B.U.H) said: "It is extravagant to eat everything you desire."
- However, its chain contains Nūḥ ibn Dhakwān who is weak according to Ibn Ḥajar in (Taqrīb at-Tahdhīb) (7255), Yūsuf ibn Abī Kathīr who is Majhūl according to Ibn Ḥajar in (Taqrīb at-Tahdhīb) (7934), and Al-Ḥasan al-Baṣriy who used the style of ʿAnʿanah in this narration, and he is a Mudallis. As previously mentioned, this is Ḥadīth is rendered fabricated by Ibn al-Jawziy in (Al-Mawḍūʿāt), As-Suyūṭiy in (Al-Laʾāliʾ al-Maṣnūʿah) 2/246, Ibn ʿIrāq al-Kināniy in (Tanzīh ash-Sharīʿah) 2/256, and Ash-Shawkāniy in (Al-Fawāʾid al-Majmūʿah) (182).
- Al-ʾAlbāniy said: it is fabricated. This is mentioned in (Aḍ-Ḍaʿīfah) (241).
- In (Al-Kāfi ash-Shāfi) 3/284, Ibn Ḥajar mentioned the Mawqūf narration first, then the Marfūʿ narration, and he stated that the first narration is more authentic.
- He meant that it is more authentic from the Marfūʿ narration. Nevertheless, it is weak because it is Munqaṭiʿ and some of its narrators are Majhūl.

came over to Muḥammad (P.B.U.H) and said: The speech you are calling us to is good, so we hope that you inform us with an expiation for the sins we have committed. Thereupon, these verses have been sent down: ﴿And those who do not invoke with Allāh another deity…﴾ till the end of the verses, and ﴿Say: O My servants who have transgressed against themselves (by sinning), do not despair of the mercy of Allāh.﴾ (39:53) It has been also said that the given verse has been sent down in relation to Waḥshy, the servant of Muṭʿam.(1)

[2009] ʿAbdullāh ibn Ḥāmid Al-Wazzān informed us that he said: Muḥammad ibn Al-Ḥusayn related to us that he said: Aḥmad ibn Yūsuf As-sulamy related to us that he said: ʿAbdurrāziq related to me that he said: Muʿammar and Ath-thawry related to us from Manṣūr and Al-ʾAʿmash from Abī Wāʾil, as one chain of narration.

[2010] Ibn Fanjawayh informed us that he said: Aḥmad ibn Jaʿfar ibn Ḥimdān and ʿAbdullāh ibn ʿAbdurraḥmān related to us that they said: Yūsuf ibn ʿAbdullāh ibn Māhān related to us that he said: Muḥammad ibn Kathīr related to us that he said: Sufyān related to us from Al-ʾAʿmash, Manṣūr and Wāṣil Al-ʾAḥdab from Abī Wāʾil, as another chain of narration.

---

(1) **[2008] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Al-Wāḥidiy in (ʾAsbāb an-Nuzūl) (p. 345) (658) from the compiler with the same chain and wording.
- It is also mentioned by Al-Bukhāriy in the book of Tafsīr, chapter of the Saying of Allāh Almighty: "O My servants who have been extravagant…" (4810).
- It is also mentioned by Muslim in the book of the Faith, chapter of ʾIslām destroys that which came before it… (122).
- It is also mentioned by Abū Dawūd in the book of Trials and Fierce Battles, chapter of the Gravity of Killing a Believer (4274).
- It is also mentioned by An-Nasāʾiy in the book of the Prohibition of Bloodshed, chapter of the Prohibition of Bloodshed 7/86, 87. All of them narrated it from different ways from Ibn Jurayj with the same chain.
- See: (ʾAsbāb an-Nuzūl) (345) by Al-Wāḥidiy, (Lubāb an-Nuqūl) (148) by As-Suyūṭiy, (Aṣ-Ṣaḥīḥ al-Musnad min ʾAsbāb an-Nuzūl) (176) by Al-Wādiʿiy and (ʾAsbāb an-Nuzūl) (425) by Ḥumaydān.

[2011] ʿAbdullāh ibn Ḥāmid Al-Wazzān informed us that he said: Makky ibn ʿAbdān informed us that he said: ʿAbdullāh ibn Hāshim related to us that he said: ʿAbdullāh ibn Numayr related to us that he said: Al-ʾAʿmash informed us from Shaqīq from ʿAmr ibn Sharḥabīl from ʿAbdullāh ibn Masʿūd (may Allāh be pleased with him) that he said: I asked the Messenger of Allāh (P.B.U.H): Which sin is greatest? He said: "That you set an equal to Allāh while He alone created you." I said: What is next? He said: "That you kill your child lest he should share your food with you." I said: What is next? He said: "That you commit adultery with your neighbor's wife." Then, Allāh Almighty sent down what supports this direction: ﴿And those who do not invoke with Allāh another deity…﴾[1]

[2012] Ibn Fanjawayh informed us that he said: Ibn Ḥabash, the Qurʾānic reciter, related to us that he said: Ibn Zanjawayh related to us that he said: Salamah related to us that he said: ʿAbdurrāziq related to us that he said: Muʿammar informed us from Qatādah that he said: It has been said to us that Luqmān (P.B.U.H) used to say: O my son, beware of adultery as it starts with fear and ends up with regret.[2]

---

(1) **[2009, 2011] The assessment of the reliability of the chain of transmitters:**

- It is mentioned by the compiler from different ways. I could not find biographies about some narrators of these ways, and there are other narrators who were not exposed to Jarḥ nor Taʿdīl. However, they were followed up through the other narrations. To conclude, this Ḥadīth is Ṣaḥīḥ as mentioned later.

The authentication of Ḥadīth:

- It is mentioned by Al-Bukhāriy in the book of Tafsīr, chapter of the Saying of Allāh Almighty: "So, do not make rivals to Allāh" (4477) and other passages. It is also mentioned by Muslim in the book of the Faith, chapter of Clarifying that Shirk is the Worst of Sins (86), Abū Dawūd in the book of Divorce, chapter of the Prohibition of Fornication (2310), At-Tirmidhiy in the book of Tafsīr, chapter of Regarding Surat al-Furqān (3182), and An-Nasāʾiy in the book of the Prohibition of Bloodshed, chapter of Clarifying the Worst of Sins 7/89, 90.
- All of them narrated it from the chain of Abī Wāʾil, Shaqīq ibn Salamah, from ʿAmr ibn Sharḥabīl with the same chain.

(2) **[2012] The assessment of the reliability of the chain of transmitters:**

- It contains Ibn Zanjawayh who was not exposed to Jarḥ nor Taʿdīl, but the rest of its narrators are reliable.

﴿And whoever should do that﴾ i.e., what I (Allāh) have just mentioned, ﴿will meet a penalty.﴾

Ibn ʿAbbās (may Allāh be pleased with them) said: It means sins; metaphorically, it means he will face the penalty for his sins.

[2013] Al-Ḥusayn ibn Muḥammad ibn Fanjawayh informed us that he said: Aḥmad ibn Muḥammad ibn Ḥafṣawayh related to us that he said: Muḥammad ibn Mūsā related to us that he said: Zuhayr ibn Muḥammad related to us that he said: Muḥammad ibn Ziyād Al-Kalby related to us that he said: Sharqy ibn Al-Qaṭṭāmy related to us that he said: Luqmān ibn ʿAāmir related to us that he said: I came over to Abī ʾUmāmah Al-Bāhily, Ṣuday ibn ʿAjlān, (may Allāh be pleased with him) and said: relate to me a tradition that you heard from the Messenger of Allāh (P.B.U.H)! Upon that, he ordered to introduce juice to me, then said: I heard the Messenger of Allāh (P.B.U.H) saying: "If a rock multiplied by its weight ten times was thrown from the edge of the Hellfire, it will reach its bottom in a distance of seventy years then it will reach a place of Ghay and ʾAāthām." The narrator said: I said: what is the Ghay and ʾAāthām? He replied: "They are two wells flowing with the juice coming out of the people of the Hellfire which are mentioned in the Qurʾān in the saying of Allāh Almighty: ﴿so they are going to meet evil (Ghay)﴾ (19:59), and ﴿will meet a penalty (ʾAathām).﴾"(1)

The authentication of Ḥadīth:

- It is mentioned by Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 8/2730 from the way of Saʿīd from Qatādah with the same chain. In (Tafsīr al-Qurʾān al-ʿAẓīm) 10/326, Ibn Kathīr said: and Luqmān has told us that…. Then, he mentioned it.

(1) **[2013] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak as it contains Sharqiy ibn Qaṭāmiy who is not strong, Muḥammad ibn Ziyād who is not a proof, and other narrators whom I could not find. However, the Ḥadīth has Ṣaḥīḥ Shawāhid.

The authentication of Ḥadīth:

- It is mentioned by Aṭ-Ṭabariy in (Jāmiʿ Al-Bayān) 19/44, Aṭ-Ṭabarāniy in (Musnad ah-Shamiyyīn) (1589), Al-Marwaziy in (Taʿẓīm Qadr aṣ-Ṣalāh) 1/119 (36), Ad-Dūlābiy in (Al-Kunā) 1/13, and Al-Bayhaqiy in (Al-Baʿth wa an-Nushūr) (261), (522).
- All of them narrated it from the chain of Muḥammad ibn Ziyād al-Kalbiy with the same chain and wording. Aṭ-Ṭabariy mentioned it with the narration that says: fifty years, instead of: seventy years.

[2014] Abū ʿAmr ibn Saʿīd ibn ʿAbdullāh ibn Saʿīd ibn ʾIsmāʿī Al-Ḥayry

- In (Majmaʿ az-Zawāʾid) 10/389, Al-Haythamiy said: it contains weak narrators, but they are rendered reliable by Ibn Ḥibbān who said: they sometimes make mistakes.
- In (Tafsīr al-Qurʾān al-ʿAẓīm) 10/326, Ibn Kathīr said after he mentioned it from the narration of Aṭ-Ṭabariy: it is a Gharīb Ḥadīth, and its Marfūʿ narration is Munkar.
- In addition, it is mentioned by Ibn Abī ad-Dunyā in (Ṣifat an-Nār) (25) (17) from the chain of Shabābah ibn Sawwār from Abī al-Ḥuṣayn, Sharqiy ibn Qaṭāmiy, with the same chain.
- In (At-Targhīb wa at-Tarhīb) 4/231, Al-Mundhiriy said: it is narrated as a Marfūʿ Ḥadīth by Aṭ-Ṭabarāniy and Al-Bayhaqiy, and a Mawqūf Ḥadīth by other narrators up to Abī ʾUmāmah, which is more authentic.
- It is also mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 19/45, Al-ʿUqayliy in (Aḍ-Ḍuʿafāʾ) 2/88, and Al-Baghawiy in (Sharḥ as-Sunnah) 15/249 (4412). All of them narrated it as a Mawqūf Ḥadīth from the way of Hushaym ibn Bishr from Zakariyyā ibn Abī Maryam al-Khuzāʿiy from Abī ʾUmāmah.
- However, its chain contains Zakariyyā ibn Abī Maryam who is Shaykh, from whom Hushaym used to relate narrations. In (Lisān al-Mīzān) 2/561, An-Nasāʾiy said about Zakariyyā: he is not strong in his narrations.
- However, some parts of this Ḥadīth at hand has Shawāhid as follows:

1. Abū Hurayrah (may Allāh be pleased with him) said: We were in the company of Allah's Messenger (P.B.U.H) that we heard a terrible sound. Thereupon Allah's Apostle (P.B.U.H) said: "Do you know what (sound) is this?" We said: Allah and His Messenger know best. Thereupon he said: "That is a stone which was thrown seventy years before in Hell and it has been constantly slipping down and now it has reached its base." Narrated by Muslim in the book of the Paradise, its description and bounties, chapter of About Fire… (2844).
2. ʾAnas said: the Messenger of Allāh (P.B.U.H) said: "if a stone with seven remains of oil, including their discharges and their secretions, was thrown into the fire of Jahhan, it will constantly slip down for seventy years until it reaches its base." Narrated by Hannād in (Az-Zuhd) (245) from the chain of Al-ʾAʿmash from Yazīd ar-Raqāshiy from ʾAnas.

- In (Majmaʿ az-Zawāʾid) 10/389, Al-Haythamiy said: it is narrated by Abū Yaʿlā ʾAbān ar-Raqāshiy who is weak, but he was rendered reliable by others. The rest of the narrators are among the narrators of the Ṣaḥīḥ.

3. Muʿādh ibn Jabal narrated a Ḥadīth with the same meaning, which is mentioned by Aṭ-Ṭabarāniy with an unnamed narrator, and the rest of its narrators are among the narrators of the Ṣaḥīḥ. See: (Majmaʾ az-Zawāʾid) 10/389.
4. Abū Saʿīd al-Khudriy narrated a Marfūʿ narration with the following wording: Wayl is a valley in Jahannam in which the disbeliever will constantly slip down for seventy years to reach its base.

- This narration is mentioned by At-Tirmidhiy in the book of Tafsīr (3164), and ʾAḥmad in (his Musnad) 3/75 from Ibn Lahīʿah from Darrāj from Abī al-Haytham with the same chain.

informed us that he said: Al-ʿAbbās ibn Muḥammad ibn Qūhiyār related to us that he said: Isḥāq ibn ʿAbdullāh ibn Muḥammad ibn Razīn As-sulamy related to us that he said: Ḥafṣ ibn ʿAbdurraḥmān informed us that he said: Saʿīd related to us from Qatādah from Abī ʾAyyūb from ʿAbdullāh ibn ʿAmr ibn Al-ʿAāṣ (may Allāh be pleased with them) that the word ʾAāthām refers to a place in the Hellfire.(1)

The previous saying is attributed to Mujāhid.

Abū ʿUbaydah said: the word ʾAāthām means punishment. Shāfiʿ Al-laythy said:

May Allāh punish Ibn ʿUrwah as he became disobedient at night and disobedience should be met with punishment (ʾAāthām)

ʾAāthām means punishment.

﴿Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated.﴾ (Qur'an 25:69), the majority read the word (Yuḍāʿaf) with a Sukūn on Fāʾ whereas Ibn ʿAāmir and Ibn ʿAyyāsh read it with a Ḍammah on Fāʾ as if it is the subject (Mubtadaʾ).

﴿Except for those who repent, believe and do righteous work.﴾ (Qur'an 25:70)

[2015] Ibn Fanjawayh informed us that he said: Mūsā ibn Muḥammad ibn ʿAly related to us that he said: Mūsā ibn Hārūn Al-Ḥammāl related to us that he said: ʾIbrāhīm ibn Muḥammad Ash-shafiʿy related to us that he said: ʿAbdullāh ibn Rajāʾ related to us from ʿUbaydillāh ibn ʿUmar from ʿAly ibn

---

- At-Tirmidhiy said: it is a Gharīb Ḥadīth which I do not know to be Marfūʿ except from the way of Ibn Lahīʿah.
- Al-ʾAlbāniy said: it is weak as in (Ḍaʿīf Sunan at-Tirmidhiy) (617).
- Therefore, this Ḥadīth at hand is Ṣaḥīḥ considering its Shawāhid. See: (As-Silsilat aṣ-Ṣaḥīḥah) (1612).

(1) **[2014] The assessment of the reliability of the chain of transmitters:**

- Its chain contains some narrators whom I could not find, and ʾIsḥāq ibn ʿAbdullāh who was not exposed to Jarḥ nor Taʿdīl.

The authentication of Ḥadīth:

- It is mentioned by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 19/44 from the way of Al-Muʿtamir ibn Sulaymān from his father. It is also mentioned by Ibn Abī Ḥatīm from the way of Saʿīd ibn Bishr. Both narrations come from Qatādah with the same chain and wording.

Zayd from Yūsuf ibn Mahrān from ibn ʿAbbās (may Allāh be pleased with them) that he said: we had read the following verse during the lifetime of the Messenger of Allāh (P.B.U.H) for over two years: ﴿And those who do not invoke with Allāh another deity﴾ till the end of the verse. Then, the following verse was sent down: ﴿Except for those who repent﴾ which made the Messenger of Allāh (P.B.U.H) happy in a way I have never witnessed with him before such as his happiness with the verse: ﴿Indeed, We have given you, (O Muḥammad), a clear conquest.﴾ (48:1)(1)

[2016] Ibn Fanjawayh informed us that he said: Muḥammad ibn Al-Ḥasan ibn ʿAly Al-Yaqṭiny related to us that he said: Aḥmad ibn ʿAbdullāh ibn Yazīd Al-ʿAqīly related to us that he said: Ṣafwān ibn Ṣāliḥ related to us that he said: Al-Walīd ibn

(1) **[2015] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak as it contains ʿAliy ibn Zayd ibn Judʿān and Yūsuf ibn Muhrān who are weak, and other narrators whom I could not find.

The authentication of Ḥadīth:

- It is mentioned by Al-Baghawiy in (Maʿālim at-Tanzīl) 6/96 from ash-Shurayḥiy from Ath-Thaʿlabiy with the same chain.
- It is also mentioned by Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 12/217 (12935), and Al-Wāḥidiy in (Al-Wasīṭ) 3/346. Both narrations come from the way of Muḥammad ibn ʿAbdullāh al-Ḥaḍramiy from ʾIbrāhīm ibn Muḥammad ash-Shāfiʿiy with the same chain.
- It is also mentioned by Ibn Abī ʿAāṣim in (As-Sunnah) 2/470 (972) as he said: Ash-Shāfiʿiy related it to us with the same chain.
- It is also mentioned in the biography of ʿAliy ibn Zayd ibn Judʿān by Ibn ʿAdiy in (Al-Kāmil) 5/200, from Muḥammad ibn ʿAbdān from ʾIbrāhīm ibn Muḥammad ash-Shafiʿiy with the same chain. Then, he said: I only know that ʿUbaydullāh ibn ʿUmar narrated it from ʿAliy ibn Zayd, and ʿAbdullāh ibn Rajāʾ narrated it from ʿUbaydullāh ibn ʿUmar.
- In (Majmaʿ az-Zawāʾid) 7/84, Al-Haythamiy said: it is narrated by Aṭ-Ṭabarāniy from the narration of ʿAliy ibn Zayd from Yūsuf ibn Mahrān who are deemed reliable, but they are exposed to weakness. The rest of its narrators are reliable.
- It is also mentioned by As-Suyūṭiy in (Ad-Durr al-Manthūr) 5/145 with a strengthened attribution to Ibn al-Mundhir and Ibn Mardawayh.
- I think that the cheerfulness of the Messenger of Allāh (P.B.U.H) with the verse that says: "Indeed, We have given you, [O Muḥammad], a clear conquest" is proven as he said: "Tonight there has been revealed to me, a Sūrah which is dearer to me than (all the world) on which the sun rises," and then he recited: "Indeed, We have given you, [O Muḥammad], a clear conquest ."" It is narrated by Al-Bukhāriy in the book of Military Expeditions led by the Prophet (P.B.U.H), chapter of Ghazwat al-Ḥudaybiyah (4177).

Muslim related to us that he said: ʿAbdul-ʿAzīz ibn Al-Ḥuṣayn related to us from ibn Abī Nujayḥ that he said: Al-Qāsim ibn Abī Bazzah related to me that he said: I said to Saʿīd ibn Jubayr: O Abā ʿAbdullāh, what do you think about the saying of Allāh Almighty: ﴿and they do not kill the soul which Allāh has forbidden (to be killed), except by right, and do not commit unlawful sexual intercourse, and whoever should do that will meet a penalty (ʾAāthām). * Except for those who repent﴾? He replied: I heard ʿAbdullāh ibn ʿAbbās (may Allāh be pleased with them) saying: This Meccan verse has been abrogated by the Medinan verse which is mentioned in Ṣūrah Annisāʾ: ﴿But whoever kills a believer intentionally - his recompense is Hell,﴾ (4:94) and his repentance is not accepted.(1)

Abū Az-zināد narrated from Khārijah ibn Zayd ibn Thābit that he entered into his father's room while a man from Iraq was staying with him and was inquiring about the verse mentioned in Ṣūrah Al-Furqān and the one mentioned in Ṣūrah Annisāʾ: ﴿But whoever kills a believer intentionally﴾?

Zayd ibn Thābit (may Allāh be pleased with him) said: I know which is abrogating and which is abrogated; the verse mentioned in Annisāʾ abrogated the one at hand six months later from its revelation.(2)

---

(1) **[2016] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak as it contains ʿAbd al-ʿAzīz ibn Ḥuṣayn who is weak. However, this Ḥadīth is Ṣaḥīḥ as mentioned later.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of Tafsīr, chapter of the Saying of Allāh Almighty: "And those who do not seek another deity with Allāh" (4762), Muslim in the book of Tafsīr, chapter of the Ḥadīth of the Migration (3023), and An-Nasāʾiy in the book of the Prohibition of Bloodshed, chapter of the Prohibition of Bloodshed 7/85.

(2) **The assessment of the reliability of the chain of transmitters:**
- Its narrators are reliable.

The authentication of Ḥadīth:
- It is mentioned by An-Nasāʾiy in the book of the Prohibition of Bloodshed, chapter of the Prohibition of Bloodshed 7/85-86 and Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 19/44 with his wording.
- It is also mentioned by Abū ʿUbaydah in (An-Nāsikh wa al-Mansūkh) (266) (488), and it says: seven months.
- It is also mentioned by An-Naḥḥās in (An-Nāsikh wa al-Mansūkh) 2/218 (383)

Hajjāj narrated from ibn Jurayj that he said: Aḍḍaḥḥāk ibn Muzāḥim said: there was a span of eight years between the revelation of this Ṣūrah and Ṣūrah Annisāʾ in terms of the verse: ﴿But whoever kills a believer intentionally﴾.(1)

The correct opinion is that the verse at hand is a decisive (Muḥkamah) verse.

Jaʿfar ibn Sulaymān narrated from ʿAmr ibn Mālik from Abī Al-Jawzāʾ that he said: I had been referring to Ibn ʿAbbās (may Allāh be pleased with him) for thirteen years while my messenger was referring to ʿAāʾishah (may Allāh be pleased with her). During that period, I have never heard him or one of the scholars claiming that Allāh Almighty does not offer forgiveness to any kind of sins.(2)

---

without specifying the duration.

- In addition, it is mentioned by Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 5/136 (4868).
- All of them narrated it from the chain of Abī az-Zinād with the same chain, and it is a Ṣaḥīḥ Ḥadīth.
- Moreover, Al-ʾAlbāniy rendered it Ṣaḥīḥ in (Ṣaḥīḥ Sunan an-Nasāʾiy) (3741).
- Furthermore, it is mentioned with the same meaning by Abū Dawūd in the book of Trials, chapter of the Prohibition of Killing a Believer (4272), An-Nasāʾiy in the book of the Prohibition of Bloodshed, chapter of the Prohibition of Bloodshed 7/87, Abū ʿUbaydah in (An-Nāsikh wa al-Mansūkh) (489), Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 3/1037, and Al-Bayhaqiy in (As-Sunan al-Kubrā) 5/16. All of them narrated it from Abī az-Zinād from Mujālid ibn ʿAwf from Khārijah with the same chain. In (Ḍaʿīf Sunan an-Nasāʾiy) (264), Al-ʾAlbāniy said: it is Munkar, and he referred to his Aṣ-Ṣaḥīḥah series (2799).

(1) **The assessment of the reliability of the chain of transmitters:**

- Its narrators are reliable, but Aḍ-Ḍaḥḥāk is Ṣadūq.
- It is mentioned with the same chain by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 19/44 as he said: Al-Qāsim related to us that he said: Al-Ḥusayn related to us that he said: Ḥajjāj related to us.
- It is also mentioned by Al-Bustiy in (his Tafsīr) from so-and-so (p. 518) (695).

(2) **The assessment of the reliability of the chain of transmitters:**

- Its chain is Ḥasan.
- It is mentioned with the same chain by Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 19/43 as he said: Ibn Ḥumayd related to us that he said: Yaḥyā ibn Wāḍiḥ related to us that he said: Jaʿfar ibn Sulaymān related to us. However, its chain is weak as Muḥammad ibn Ḥumayd is weak. The correct view is that the opinion that says: Repentance of the Killer is refused, is authentically narrated from Ibn ʿAbbās as previously mentioned. In (Fatḥ al-Bāriy) 8/496, Ibn Ḥajar said: the invalidity of the repentance of the one who deliberately kills another believer is the well-known opinion of Ibn ʿAbbās.

﴿For them Allāh will replace their evil deeds with good. And ever is Allāh Forgiving and Merciful.﴾

Ibn ʿAbbās, Ibn Jubayr, Aḍḍaḥḥāk and Ibn Zayd said: this verse means that those are the ones whom Allāh replace their evil deeds made during the time of disbelief with good ones during the time of Islam, so He replaces their disbelief with belief and their act of killing the believers with the act of killing the disbelievers and the act of committing adultery with chastity.

Other interpreters said: this verse means that Allāh replaces their evil deeds they committed with good on the Day of Resurrection when they turn to Islam, the interpretation that is supported with the following:

[2017] Abū ʿAbdullāh ibn Fanjawayh informed us while reading before him at my home that he said: Abū Jaʿfar, Muḥammad ibn ʿAbdullāh ibn Barzah, related to us that he said: Abū Ḥafṣ ibn Mūsā Al-Quṭayʿy related to us from Abī Al-ʿAnbas from his father from Abī Hurayrah (may Allāh be pleased with him) that he said: the Messenger of Allāh (P.B.U.H) said: "Some people will wish they could have done more evil deeds" It was said: who are they? He replied: "They are the ones whom Allāh will replace their evil deeds with good ones."(1)

(1) **[2017] The assessment of the reliability of the chain of transmitters:**

- Its chain contains some narrators whom I could not find, and others who were not praised. However, this Ḥadīth is Ṣaḥīḥ as mentioned later.

The authentication of Ḥadīth:

- It is mentioned by Al-Ḥākim in (Al-Mustadrak) 4/281 (7643) from the way of ʿAbdān ibn al-Faḍl ibn Mūsā with the same chain, Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 8/2733 from the way of Abī Dawūd from Abī al-ʿAnbas with the same chain, Ad-Daylamiy in (Al-Firdaws 3/422 (5355) from Abī Hurayrah, and As-Suyūṭiy in (Ad-Durr al-Manthūr) 5/146 with a strengthened attribution to Ibn Mardawayh. Al-Ḥākim said: its chain is Ṣaḥīḥ, and adh-Dhahabiy agreed with him.
- In (As-Silsilat Aṣ-Ṣaḥīḥah) (2177), Al-ʾAlbāniy said: its narrators are reliable except for the father of Abī al-ʿAnbas who is called Kathīr ibn ʿUbayd who was not rendered reliable by Ibn Ḥibbān, but he used to narrate from some reliable narrators, and Al-Ḥākim and Adh-Dhahabiy rendered one of his narrations as Ṣaḥīḥ. Therefore, his narrations are Ḥasan; maybe, that is why Al-Manāwiy said in (At-Taysīr) which is compiled by Ad-Dāniy: the chain of this Ḥadīth is Ḥasan. Moreover, As-Suyūṭiy referred to it as Ṣaḥīḥ as in (Fayḍ al-Qadīr) 5/351 by Al-Manāwiy.

[2018] Ibn Fanjawayh informed us that he said: Abū Bakr ibn Mālik Al-Quṭayʿy related to us that he said: ʿAbdullāh ibn Aḥmad ibn Ḥanbal related to us that he said: my father related to me that he said: Wakīʿ related to me that he said: Al-ʾAʿmash related to us from Al-Maʿrūr ibn Suwayd from Abī Dharr (may Allāh be pleased with him) that he said: the Messenger of Allāh (P.B.U.H) said: "A man would be brought on the Day of Resurrection and a command will be issued to present to him his minor sins. Then, his minor sins will be placed before him, and his major sins will be withheld from him. It will be said: on such and such a day you did so and so, and he admits to that without denying while being worried about his major sins. Then, it will be said: give him a good deed in place of every evil deed he committed. Then, he will say: I have committed sins that I do not see." I indeed saw the Messenger of Allāḥ (P.B.U.H) laugh till his front teeth were exposed.(1)

[2019] Ibn Fanjawayh informed us that he said: ʿUbaydillāh ibn ʿAbdullāh ibn Abī Sumrah Al-Baghawy related to us that he said: Muḥammad ibn Aḥmad Aṭ-ṭālqāny related to us that he said: Muḥammad ibn Hārūn, Abū Nashīṭ, related to us that he said: Abū Al-Mughīrah related to us that he said: Ṣafwān related to us that he said: ʿAbdurrahmān ibn Jubayr related to me from Abī Aṭ-ṭawīl, Shaṭab Al-Mamdūd, (may Allāh be pleased with him) that he came over to the Messenger of Allāh (P.B.U.H) and said: O Messenger of Allāh, what do you think of a man who committed all kinds of sins, inclusively, and did not leave a minor sin (Ḥājjah) nor a major sin (Dājjah) without committing it

(1) **[2018] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It is mentioned by Imām ʾAḥmad in (his Musnad) 5/185 (25515) with the same chain and wording.
- It is also mentioned by Muslim in the book of Faith, chapter of Are the acts of the pre-Islamic times deeded wrong? (190), and At-Tirmidhiy in the book of the Description of Jahannam (10) (2596) from different ways from Al-ʾAʿmash with the same chain and meaning. Some of its other narrations say: I surely know the last person who enters the Paradise among the dwellers of the Paradise and the last person who leaves the fire. He is a man who is brought forth…. Then, he mentioned it.

intentionally? Will the repentance of such a man be accepted?[1]

(1) **[2019] The assessment of the reliability of the chain of transmitters:**

- Its chain contains some narrators whom I could not find. However, this Ḥadīth is Ṣaḥīḥ as mentioned later.

The authentication of Ḥadīth:

- It is mentioned by Ibn Abī ʿAāṣim in (Al-ʾAḥād wa al-Mathāniy) 5/188 (2718) from Muḥammad ibn Hārūn with the exact same chain. It is also mentioned by Ibn Qāniʿ in (Muʿjam aṣ-Ṣaḥābah) 1/349, Al-Bazzār in (Al-Baḥr az-Zakhkhār) as in (Kashf al-ʾAstār) (3244), Ibn ʿAbd al-Barr in (Al-ʾIstiʿāb) 2/265, and Al-Khāṭīb al-Baghdādiy in (Tārīkh Baghdād) 3/352. All of them narrated it from different ways from Muḥammad ibn Hārūn with the same chain.
- It is also mentioned by Aṭ-Ṭabarāniy in (Al-Muʿjam al-Kabīr) 7/314 (7235) and Al-Khāṭīb al-Baghdādiy in (his Tārīkh) 3/353 from ʾAḥmad ibn Yazīd al-Ḥawṭiy that he said: Abū al-Mughīrah related to us, with the same chain.
- In addition, it is mentioned by Ibn Ḥajar in (Al-ʾIṣābah) 3/208 with attribution to Al-Baghawiy, Ibn as-Sakan, Ibn Abī ʿAāṣim, Ibn az-Zabar, Al-Bazzār, and Aṭ-Ṭabarāniy from the way of ʿAbd ar-Raḥmān ibn Jubayr from Abī Ṭawīl, Shaṭab al-Mawdūd.
- In (Majmaʿ az-Zawāʾid) 1/32, 10/202, Al-Haythamiy said: it is narrated by Aṭ-Ṭabarāniy and Al-Bazzār with the same meaning. The narrators mentioned by Al-Bazzār are the narrators of the Ṣaḥīḥ except for Muḥammad ibn Hārūn, Abī Nashīṭ, who is reliable.
- In (At-Targhīb wa at-Tarhīb) 4/80, Al-Mundhiriy said: it is narrated by Al-Bazzār and Aṭ-Ṭabarāniy with a good, strong chain of narrators.
- After he mentioned this Ḥadīth from his narration, Al-Khaṭīb al-Baghdādiy said: Abū al-Qāsim al-Baghawiy said: this Ḥadīth was narrated from a way other than the way of Muḥammad ibn Hārūn as it was also narrated from Abī al-Mughīrah from Ṣafwān from ʿAbd ar-Raḥmān ibn Jubayr that a man called Ṭawīl Shaṭb al-Mawdūd came to the Messenger of Allāh (P.B.U.H), but I think that Muḥammad ibn Hārūn accidently misspelled his name. However, the correct view is what the others said. Then, Al-Khaṭīb mentioned the narration that is mentioned by Aṭ-Ṭabarāniy from ʾAḥmad ibn ʿAbd al-Wahhāb ibn Najdah al-Ḥawṭiy from Abī al-Mughīrah, which is similar to the narration of Abī Nashīṭ.
- I think that this proves that Abū Nashīṭ, who is reliable, was not the only one who called the narrator Shaṭb al-Mamdūd, but ʿAḥmad ibn ʿAbd al-Wahhāb al-Ḥawṭiy did the same thing as stated by aṭ-Ṭabarāniy. However, Ibn as-Sakan and Abū al-Qāsim al-Baghawiy thought that Abū Nashīṭ was the only one who did that.
- However, this Ḥadīth has a Shāhid from the narration of ʿAmr ibn ʿAbsah, which is narrated by ʾAḥmad in (Al-Musnad) 4/385 and Ibn Abī ad-Dunyā in (Ḥusn aẓ-Ẓann bi Allāh) (145), about which Al-Haythamiy said in (Majmaʿ az-Zawāʾid) 1/32: it is narrated by ʾAḥmad and Aṭ-Ṭabarāniy, and its narrators are reliable but it comes from the narration of Makḥūl from ʿAmr ibn ʿAbsah, and I do not know whether Makḥūl heard from ʿAmr or not.
- Furthermore, it has another Shāhid from the narration of ʾAnas ibn Mālik, which is mentioned by Abū Yaʿlā in (his Musnad) 6/155-156 (3433) and Aṭ-Ṭabarāniy in

He replied: "Have you become a Muslim?"

He said: I already bear witness that there is no god but Allāh and that you are His Messenger. He replied: Well, if you do good deeds and abandon evil deeds, Allāh Almighty will reckon all of them as good deeds."

He said: including my minor and major sins?

He replied: "Yes." He said: Allāh is Greatest (Allāhu Akbar). The man kept saying Allāh is Greatest (Allāhu Akbar) until he vanished.

[2020] In ʿIqbah, Ibn Fanjawyh informed us that he said: Muḥammad ibn ʿAly ibn Al-Ḥusayn related to us that he said: ʿAbdurraḥmān ibn Abī Ḥātim related to us that he said: Abū Nashīṭ related to us that he said: Abū Al-Mughīrah related to us that he said: I heard Mubashshir ibn ʿUbayd, who was well-known for his solid understanding of Arabic and Syntax (Naḥw), saying: Ḥājjah is the thing that hurdles who is going to perform Hajj, whereas Dājjah is the thing that hurdles who is returning from performing Hajj.(1)

﴿And he who repents and does righteousness does indeed turn to Allāh with (accepted) repentance.﴾ (Qur'an 25:71) i.e., pleasant reversion.

﴿And (they are) those who do not testify to falsehood (Zūr),﴾ (Qur'an 25:72)

Aḍḍaḥḥāk said: falsehood means disbelief and glorifying partners as gods.

ʿAly ibn Abī Ṭalḥah said: it means bearing false witness.

ʿUmar ibn Al-Khaṭṭāb (may Allāh be pleased with him) used to whip the false witness forty whips, smut his face, and walk with him around in the market.

Yaḥyā ibn Al-Yamān said as a narration from Mujāhid: it means the festivals of the disbelievers.

(Al-Muʿjam aṣ-Ṣaghīr) 2/201 (1025), about which Al-Haythamiy said in (Majmaʿ az-Zawāʾid) 10/84: it is narrated by Abū Yaʿlā, Al-Bazzār and Aṭ-Ṭabarāniy in (Al-Muʿjam aṣ-Ṣaghīr) and (Al-Muʿjam al-Kabīr) with reliable narrators.

(1) **[2020] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak as it contains some narrators whom I could not find, and Mubashshir who is Matrūk, and ʾAḥmad accused him of fabrication.

The authentication of Ḥadīth:

- See: the authentication of the previous Ḥadīth.

Al-layth said as a narration from Mujāhid: it means singing, which is the saying of Muḥammad ibn Al-Ḥanafiyyah.

[2021] There is a chain of narration from Aṣṣāliḥy from ʾIbrāhīm ibn Muḥammad from Ibn Al-Munkadir that he said: I was told that Allāh Almighty will say on the Day of Resurrection: where are those who used to exclude themselves from belittlement, and their ears from hearing music and the devil's pipes? Let them enter the gardens of musk. Then, Allāh will say to the angels: let My servants hear words of praising Me, exalting Me, and glorifying Me, and inform them that there is no fear nor grief for them.(1)

[2022] Abū Bakr Al-Jawzaqy informed us that he said: ʿAbdul-Wāḥid ibn Muḥammad Al-ʾArghiyāny related to us that he said: Al-ʾAḥmasy related to us that he said: ʿAmr Al-ʿInqazy related to us that he said: Muslimah ibn Jaʿfar related to us from ʿAmr ibn Qays that he said concerning the saying of Allāh Almighty: ﴿And those who do not testify to falsehood﴾: it refers to sessions of singing.(2)

---

(1) **[2021] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak as it contains Ṣāliḥ ibn Muḥammad at-Tirmidhiy who is Sāqiṭ, and ʾIbrāhīm al-ʾAslamiy who is Matrūk. However, this Ḥadīth is Ṣaḥīḥ from other ways.

The authentication of Ḥadīth:

- It is mentioned by Ibn al-Mubārak in (Az-Zuhd) (43) from Mālik ibn ʾAnas from Muḥammad ibn al-Munkadir. It is also mentioned by Al-Baghawiy in (Musnad ibn al-Jaʿd) 1/254 from the chain of Ibn al-Mubārak and others, from Mālik ibn ʾAnas from Ibn al-Munkadir. In addition, it is mentioned by Abū Nuʿaym in (Ḥulyat al-ʾAwliyāʾ) 3/151 from the way of Ibn Wahb from Mālik ibn Muḥammad ibn al-Munkadir. Meanwhile, it is mentioned by Ibn al-Jaʿd from the way of Muslim ibn Khālid from Muḥammad ibn al-Munkadir as it is also mentioned by ʾAsad ibn Mūsā as in (Al-Jāmiʿ li ʾAḥkām al-Qurʾān) 14/53 by Al-Qurṭubiy from ʿAbd al- ʿAzīz, Ibn Abī Salamah, from Muḥammad ibn al-Munkadir that he said: it was related to us that…. Then, he mentioned it. Afterwards, Al-Qurṭubiy said: there is another narration with the same wording narrated by Ibn Wahb from Mālik from Muḥammad ibn al-Munkadir.

(2) **[2022] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak as it contains Muslimah ibn Jaʿfar, and ʿAbd al-Wāḥid ibn Muḥammad who was not exposed to Jarḥ nor Taʿdīl.

The authentication of Ḥadīth:

- It is mentioned with the same chain by Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 8/2737 from Muḥammad ibn ʾIsmāʿīl from ʿAmr al-ʿAnqaziy.
- It is also mentioned by As-Suyūṭiy in (Ad-Durr al-Manthūr) 5/148.

Ibn Juraj said: it refers to falsehood.

Qatādah said: it refers to sessions of untruth.

The original meaning of falsehood (Zūr) is adjusting something and describing it in a way different from its original nature so the one who is listening to its description or seeing its appearance would be confused of it; it is camouflaging the untruth so that it resembles the truth.

﴿and when they pass near ill speech, they pass by with dignity.﴾

Muqātil said: it means that when they hear swear words and harmful speech from the disbelievers, they give them the cold shoulder and ignore what they heard. This opinion is attributed to Ibn Abī Nujayḥ from Mujāhid. That is similar to the verse: ﴿And when they hear ill speech, they turn away from it﴾ (Qur'an 25:55)

Assaddy said: this verse has been abrogated by the verse of permitting fighting.

Al-ʿAwwām ibn Ḥawsham from Mujāhid said: when they come to speak about the nature of marriage, they do so in metonymy.

Ibn Zayd said: when they pass by the untruth that the disbelievers utter, they deny and refuse their doing.

Al-Ḥasan and Al-Kalby said: the word (Laghw) refers to all kinds of sins i.e., when they pass by the sessions of entertainment and untruth, they gently pass quickly in rejection.

This opinion is supported by the narration of ʾIbrāhīm ibn Maysarah that Ibn Masʿūd (may Allāh be pleased with him) came across a session of entertainment and passed it quickly. The Messenger of Allāh (P.B.U.H) said: "In the morning, Ibn Masʿūd will wake up as a decent person."

Some of the linguists said: the word (Karīm) is derived from the Arabs speech as they say: a dignified she-camel, a dignified cow, and a dignified goat which means that it rejects to be milked as an act of dignity as if it does not care of what is milked from it.

﴿And those who, when reminded of the verses of their Lord, do not fall﴾ (Qur'an 25:73) i.e., do not fall or drop, ﴿upon them deaf and blind.﴾ i.e., turning a deaf ear and a blind eye, but they hear the reminders directed to them and comprehend them, therefore they observe the truth and follow it.

Al-Farrāʾ said: ﴿did not fall﴾ i.e., did not persist in nor insist on them. The Arabs say: I insulted so-and-so, and he persisted in weeping i.e., he kept weeping, which implies no connotation to the act of standing as he may have been weeping while sitting down. They also say: so-and-so kept (qaʿada) insulting me i.e., so-and-so came over and persisted in insulting me. This linguistic phenomenon is common among the Arabs.

﴿And those who say: Our Lord, grant us from among our wives and offspring (Dhurriyyātinā)﴾ (Qur'an 25:74), Abū ʿAmr and the people of Kufa read the word (Dhurriyyātinā) without the first Alif, but the other Qurʾānic reciters read it with Alif, ﴿comfort to our eyes﴾ i.e., who will be righteous believers obeying You.

The word Qurrah is mentioned in the singular form because it is a root word, and it is originally borrowed from the meaning of coldness because the Arabs finds the heat uncomfortable and the coldness comfortable.

﴿and make us a leader for the righteous.﴾ i.e., role models.

Ibn ʿAbbās (may Allāh be pleased with them) said: it means make us role models in guidance as Allāh Almighty says: ﴿And We made them leaders guiding by Our command.﴾ (21:73), and make us not among role models of deviation as Allāh Almighty says: ﴿And We made them leaders inviting to the Fire,﴾ (21:41)

Qatādah said: it means directive preachers to good.

[2023] Abū Al-Ḥasan, Aḥmad ibn Muḥammad ibn Yūsuf, the jurist, informed us that he said: Abū Bakr, Muḥammad ibn Ḥamdūn ibn Khālid, related to us that he said: Abū Jaʿfar, Aḥmad ibn ʿAbadullāh Al-ʿAry Aṭ-ṭabary, Ibn Fayrūz, related to us that he said: Al-Ḥakam ibn Mūsā related to us that he said: Yaḥyā ibn Ḥamzah related to us from ʿAbdurraḥmān ibn Yazīd ibn Jābir from Makḥūl that

he said concerning the saying of Allāh Almighty: ﴿and make us a leader for the righteous.﴾ i.e., role models as pious leaders for pious people.(1)

Some interpreters said: the meaning of this verse is reverse i.e., make the pious people our leaders and make us follow their way, this saying is attributed to Mujāhid.

Allāh Almighty mentions the word leader (ʾImām) instead of the word leaders (ʾAʾimmah) because the word ʾImām is a root word. It is said: so-and-so led so-and-so as a role model such as the word Siyām (fast) and Qiyām (standing in prayer). For the reciters who read the word at hand in the plural, they do so because the meaning of the word implies multitude, so it becomes an adjective.

Some other interpreters said: Allāh refers to the plural form ʾAʾimmah (leaders) in this verse. For example, it is said: these are our ruler i.e., these are our rulers. Likewise, Allāh Almighty says: ﴿they are enemy to Me﴾ (27:77)

A poet said:

O my rebukers, do not level up blaming me

in fact, the rebukers are not honest (ʾAmīn) to me

ʾAmīn: ʾUmanāʾ

﴿Those will be awarded﴾ (Qur'an 25:75) i.e., will be rewarded, ﴿the elevated mansions﴾ i.e., the high rank in the Jannah.

﴿for what they patiently endured﴾ i.e., of the commands of their Lord and obedience to their prophet.

Al-Bāqir said: it means patience for poverty.

﴿will be received therein with greetings and (words of) peace,﴾, the people of Kufa read the word (Yalqawn) with a Fatḥah on Yāʾ and a Sukūn on Lām and a single Qāf.

---

(1) **[2023] The assessment of the reliability of the chain of transmitters:**

- The Shaykh of the compiler was not exposed to Jarḥ nor Taʿdīl, and it also contains Ibn Fayrūz whom I could not find.

The authentication of Ḥadīth:

- It is mentioned with the same chain by Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 8/2743 from the way of Al-Walīd ibn Jābir from Makḥūl.

The previous style of recitation is chosen by Al-Farrāʾ as he said: the Arabs say: so-and-so is received with (Yulaqqā) peace and good hospitality, and rarely say: so-and-so receives (Yalqā) peace.

Other Qurʾānic reciters read it as (Yulaqqawn) with a doubled Qāf, the style that is chosen by Abū ʿUbaydah as Allāh Almighty says: ﴿and He will give them (Laqqahum) radiance and happiness﴾ (76:11)

﴿staying there forever. What an excellent place to settle and reside!﴾ (Qurʾan 25:76)

﴿Say: What would my Lord care for you﴾ (Qurʾan 25:77) i.e., what would He do or achieve for you? This saying is attributed to Mujāhid and Ibn Zayd.

Abū ʿUbaydah said: if I say: I did not care for someone a thing, it means I did not attend to him i.e., both his existence and absence are of no importance. It metaphorically means you deserve no appreciation.

This word is derived from the meaning of preparing something. It is said: I prepared it, I prepared the army, and I prepared the fragrance, and its adverb means in a prepared way (ʿAbban) or (ʿAbūʾan), which means you prepared and sorted it out.

A poet said:

His neck and shoulders look like

fragranced prepared by a bride

﴿if not for your supplication?﴾ i.e., to Him, and it has been said: if not for your worship? And it has been said: if not for your belief?

The scholars differed on the meaning of this verse:

Some scholars said: ﴿Say: What would my Lord care for you﴾ i.e., for your creation if not for ﴿your supplication﴾ i.e., worship and obedience to Him, which means that He has created you for worshipping Him, the interpretation that finds another similar verse in the saying of Allāh Almighty: ﴿And I did not create the jinn and mankind except to worship Me.﴾ (51:56)

The previous opinion is taken from the saying of Ibn ʿAbbās and Mujāhid.

Ibn ʿAbbās (may Allāh be pleased with them) said based on the narration of Al-Wāliby that Allāh informs the disbelievers that He has no need for them as He has not created them as believers, and if He had had any need for them, He would have made the belief liked to them as He has made it liked to the believers.

Other scholars said: say: my Lord would not care for punishing you if not for your supplications to Him during hard times.

The previous saying is clarified in this verse: ﴿And when they board a ship, they supplicate Allāh, sincere to Him in religion﴾ (29:65) and other alike verses.

Other scholars said: it means my Lord would not care for forgiving you if not for your act of associating gods and partners besides Him. This saying is clarified in this verse: ﴿What would Allāh do with (i.e., gain from) your punishment if you are grateful and believe?﴾ (4:147)

The previous opinion is taken from the saying of Aḍḍaḥḥāk.

[2024] Ibn Fanjawayh informed us that he said: Abū ʿAly ibn Ḥabash, the Qurʾānic reciter, related to us that he said: Abū Al-Qāsim ibn Al-Faḍl related to us that he said: Abū Ḥātim related to us that he said: Abū Aṭ-ṭāhir ibn As-sarḥ related to us that he said: Mūsā ibn Rabīʿah Al-Jumaḥy related to us that he said: I heard Al-Walīd ibn Abī Al-Walīd saying: I was told that the interpretation of this verse: ﴿say: my Lord would not care for you if not for you supplication﴾ is that Allāh says: I have created you not with a need for you. Apart from that, you seek My forgiveness and I forgive you, and you ask My bounties, and I give you.[1]

---

(1) **[2024] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak as it contains Al-Walīd ibn al-Walīd whose narration is somehow weak. In addition, he was not followed up.

The authentication of Ḥadīth:

- It is mentioned with the same chain by Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 8/2745 that he said: ʿAliy ibn al-Ḥusayn related to us that Abū aṭ-Ṭāhir related to us.
- It is also mentioned by Abū ash-Shaykh in (Al-ʿAẓamah) 2/529 (183) from the way of Ibn Abī Ḥātim.
- In addition, it is mentioned by As-Suyūṭiy in (Ad-Durr al-Manthūr) 5/151.

﴿For you have denied,﴾ i.e., O people of Mecca.

[2025] Shuʿayb ibn Muḥammad informed us that he said: Makky ibn ʿAbdān informed us that he said: Aḥmad ibn Al-ʾAzhar related to us that he said: Rūḥ ibn ʿUbādah related to us that he said: Shuʿbah related to us from ʿAbdul-Ḥamīd ibn Wāṣil that he said: I heard Muslim ibn ʿAmmār saying: I heard Ibn ʿAbbās (may Allāh be pleased with them) reciting this verse as follows: (for the disbelievers have denied).(1)

﴿so it will be adherent﴾

[2026] From Shuʿbah from ʾAdham, As-sadūsy, from Sulaymān, Abī ʿAbdullāh, that he was in prayer behind Ibn Az-zubayr and heard him reciting:

---

(1) **[2025] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak as it contains the Shaykh of the compiler who is Mastūr, and ʿAbd al-Ḥamīd and Muslim were rendered reliable according to Ibn Ḥibbān only.

The authentication of Ḥadīth:

- It is mentioned by Al-Bustiy in (his Tafsīr) (p. 528) (714) and Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 19/56. Both narrations come from the way of Muḥammad ibn Jaʿfar, Ghundar, from Shuʿbah with the same chain. Aṭ-Ṭabariy mentioned it with a narrator called ʿAbd al-Majīd instead of ʿAbd al-Ḥamīd, but it might have been accidently misspelled.
- In addition, Ibn Ḥibbān was the only one who rendered Muslim ibn ʿAmmār and ʿAbd al-Ḥamīd ibn Wāṣil as reliable narrators.
- In (ʾIʿrāb al-Qurʾān) 3/170, An-Naḥḥās said: the chain of this narration is Ṣaḥīḥ from Ibn ʿAbbās.
- In addition, it was mentioned by As-Suyūṭiy in (Ad-Durr al-Manthūr) 5/151 with a strengthened attribution to ʿAbd ibn Ḥumayd, Ibn al-Mundhir, and Ibn al-ʾAnbāriy in (Al-Maṣāḥif). However, this style of reading is irregular and different to the calligraphy of the Muṣḥaf and the Mutwātir (consecutive) style of reading. Moreover, this style of reading was mentioned by Ibn Khālawayh in (Mukhtaṣar fi Shawādh al-Qurʾān) (107), Ibn Jinniy in (Al-Muḥtasab) 2/126, and Ibn Ḥayyān in (Al-Baḥr al-Muḥīṭ) 6/475 as he said: it works better for the Tafsīr of the Qurʾān.
- However, An-Naḥḥās disclaimed it in (ʾIʿrāb al-Qurʾān) 3/170 as he said: this style of reading is different to the calligraphy of the Muṣḥaf, and it should be understood in terms of Tafsīr because "for you have denied" addresses the disbelievers. Therefore, this style of reading is more compatible to the context than to the meaning of disbelief as Allāh Almighty said: "say: my Lord would not care for you if not for you supplication" and "for you have denied, so it will be adherent" which are more compatible to the context than saying: (for the disbelievers have denied…).

﴿Blessed is the One Who has sent down the standard on His servant﴾, but when he reached this verse, the verse at hand, he recited: "For the disbelievers have denied, so it will be adherent."(1)

This verse means your denial will be adherent (to punishment).

Ibn ʿAbbās (may Allāh be pleased with them) said: adherent to death.

Ibn Zayd said: adherent to fighting.

Abū ʿUbaydah said: adherent to destruction, and he compiled:

If they do not escape from death in a land, they will face their death adherent to destruction (lizām)

Some of the semantics specialists said: there will be a recompense adherent to everyone committed a good thing or an evil thing.

Ibn Jarīr said: it means a permanent adhering torment, and absolute destruction that pursues you one after another, such as the saying of Dhuʾayb:

And he overtook him with a huge (Lizām) troop coming like the gushing of the falling-apart (Laqīf) basin

Lizām means something huge and consecutive. Laqīf means falling-apart.

The scholars differed on the meaning of Lizām:

---

(1) **[2026] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak because it is Maqṭūʿ (cut off) between ʾAdham and Sulaymān. In addition, the Shaykh of the compiler is Mastūr.

The authentication of Ḥadīth:

- It is mentioned with the same chain by Al-Bustiy in (his Tafsīr) (p. 528) (715) and Aṭ-Ṭabariy in (Jāmiʿ al-Bayān) 19/56. Both narrations come from the way of Muḥammad ibn Jaʿfar (Ghunar) from Shuʿbah.
- It is also mentioned with the same chain by Ibn Abī Ḥātim in (Jāmiʿ al-Bayān) 8/2746 from the way of Ibn Qutaybah from Shuʿbah. In addition, it was accidently misspelled from (Shuʿbah from) to (Saʿīd from).
- However, this represents cutting off in its chain as Al-Bukhāriy clarified in (At-Tārīkh al-Kabīr) 4/138.
- It is also mentioned by As-Suyūṭiy in (Ad-Durr al-Manthūr) 5/151 with a strengthened attribution to ʿAbd ibn Ḥumayd and Ibn al-Mundhir.
- Refer to the commentary on the style of reading which is mentioned in the previous Ḥadīth.

Some scholars said: it refers to the battle of Badr as the believers killed seventy disbelievers, and captured seventy of them, the saying that is attributed to ʿAbdullāh ibn Masʿūd, ʾUbay ibn Kaʿb, Abī Malīk, Mujāhid, and Muqātil.

Al-ʾAʿmash narrated from Muslim from Masrūq that he said: ʿAbdullāh (may Allāh be pleased with him) said: five (among the sings of the Day of Resurrection) have passed: the smoke, the battel of Badr (Lizām), the Assault (Al-Baṭshah), the moon, and the Byzantines.(1)

Other scholars said: it refers to the punishment of the Hereafter.

(1) **The assessment of the reliability of the chain of transmitters:**
- Its narrators are reliable.

The authentication of Ḥadīth:
- It is mentioned by Al-Bukhāriy in the book of Tafsīr, chapter of "It will be adherent" (4767), chapter of "Then wait you for the Day when the sky will bring forth a visible smoke." (4820), and chapter of "On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution." (4825). It is also mentioned by Muslim in the book of the Description of the Day of Judgement, chapter of the Smoke (2798). Both narrations come from the way of Al-ʾAʿmash with the same chain and wording.